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ABSTRACT

In this California state curriculum model for grade 8, "United States History and Geography: A More Perfect Union," students study the life, work, and philosophy of Cesar E. Chavez. They learn about historical events and developments in the United States that Chavez encountered. They examine how Chavez worked to bring the promises expressed in many writings, such as the Declaration of Independence, the Constitution, and the Bill of Rights, to all people. Students trace the history of Chavez's ancestors who settled in the United States from Mexico and the traditions, language, and culture Chavez inherited and sustained throughout his life. The curriculum presents a history/social science framework; addresses history/social science state standards; sets a context; poses a focus question; cites expected learning outcomes; discusses assessment; lists key concepts; suggests an essential vocabulary, primary sources, and visuals; and provides a detailed step-by-step procedure for implementing each of the 12 lessons. Lessons are: (1) "Documents of Natural Rights: The Declaration of Independence and the Plan of Delano"; (2) "'La Causa' as a Social Contract"; (3) "The UFW vs. a Traditional Union"; (4) "Whose Rights Are They?"; (5) "Remember the Ladies Abigail Adams and Dolores Huerta"; (6) "Domestic Movements: Comparing Daniel Shays to Cesar E. Chavez"; (7) "The Economy and Martin Luther King, Jr. and Cesar E. Chavez"; (8) "The Need for Ecumenism From the Great Awakening to Delano"; (9) "Horace Mann and the Purpose of Public Education"; (10) "Our Common Ground"; (11) "Time Travel with Cesar E. Chavez"; and (12) "Service for Citizenship." A biography and photographs of Cesar Chavez are included. (BT)

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California Department of Education

César Chavéz

Grade Eight Model Curriculum and Resources

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http://chavez.scientech.com/Teachers/Lessons_7-9.htm#Grade8

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César E. Chávez Model Curriculum

Grade Eight: United States History and Geography: A More Perfect Union

Students studying the life, work, and philosophy of César E. Chávez in grade eight will learn about the historical events and developments in the United States that Chávez would eventually encounter. Students will also learn how Chávez worked to bring the promises expressed in many of our nation's writings, such as the Declaration of Independence, the Constitution, and the Bill of Rights, to all people. Additionally, students will be able to trace the history of the Chávez's ancestors as they settled in the United States from Mexico and the traditions, language, and culture Chávez inherited and maintained throughout his life.

Grade Eight: History-Social Science Framework

Students studying United States history and geography in grade eight will examine the ideas found in the Declaration of Independence, the U.S. Constitution, and the Bill of Rights. Students will study life in the far west, the settlement of Spanish California by Americans, the idea of "manifest destiny," and the admission of California as a state in 1850. Students study the northward movement of settlers from Mexico into the great southwest, with emphasis on the locations of Mexican settlements, their cultural traditions, their land grant system, and the economy established in these regions. Special attention is to be given to the Mexican American War, its territorial settlements, and its aftermath in the lives of the Mexican families who first lived in the region. Students will also learn about the prejudice displayed against black, Hispanics, Catholics, Jews, Asians, and other newcomers during the "Gilded Age"; and the violence associated with labor unrest. Students will follow the rise of the labor movement. Students will also learn that families from Mexico increasingly provided the labor force that developed in the southwest in the area of farming and mining. Students will come to understand the social, economic, and political handicaps encountered by these immigrants. Yet, Mexican American communities survived and even thrived, strengthened by their rich cultural traditions and community life. Students will see connections to the modern era and see the role of the Constitution as a mechanism to guarantee the rights of individuals and to ban discrimination. Teachers will encourage the discussion of the citizen's ethical obligation to oppose discrimination against individuals and groups, and the

converse obligation to work toward a society in which all people enjoy equal rights and a good life. They will discuss how citizens in a democracy can influence events and, through participation, apply ethical standards to public life. *(pp. 97-104)*

Grade Eight: History-Social Science Standards

Standard 8.1 Students understand the major events preceding the founding of the nation and relate their significance to the development of American constitutional democracy.
8.1.2 Analyze the philosophy of government expressed in the Declaration of Independence, with an emphasis on government as a means of securing individual rights (e.g., key phrases such as "all men are created equal, they are endowed by their Creator with certain unalienable Rights").

Standard 8.8 Students analyze the divergent paths of the American people in the west from 1800 to the mid-1800s and the challenges they faced.
8.8.5 Discuss Mexican settlements and their locations, cultural traditions, attitudes toward slavery, land-grant system, and economies.
8.8.6 Describe the Texas War for Independence and the Mexican American War, including territorial settlements, the aftermath of the wars, and the effects the wars had on the lives of Americans, including Mexican Americans today.

Standard 8.12 Students analyze the transformation of the American economy and the changing social and political conditions in the United States in response to the Industrial Revolution.
8.12.6 Discuss child labor, working conditions, and laissez-faire policies toward big business and examine the labor movement, including its leaders (e.g., Samuel Gompers), its demand for collective bargaining, and its strikes and protests over labor conditions.
8.12.7 Identify the new sources of large-scale immigration and the contributions of immigrants to the building of cities and the economy; explain the ways in which new social and economical patterns encouraged assimilation of newcomers into the mainstream amidst growing cultural diversity; and discuss the new wave of "nativism."

Lesson 1 **Documents of Natural Rights: The Declaration of Independence and The Plan of Delano**

Students will compare the ideals of the Declaration of Independence with The Plan of Delano.

Lesson 2 ***La Causa* as a Social Contract**

Students will identify key elements of a social contract and exhibit them in their own example of democratic rule.

Lesson 3 **The UFW vs. a Traditional Union**

Students will compare unions in the 1800s to the UFW of the 1900s.

Lesson 4 **Whose Rights Are They?**

Students will read and explain why reformers like Chávez were students of history.

Lesson 5 **Remember the Ladies– Abigail Adams and Dolores Huerta**

Compare the active role that women were taking in both revolutionary movements. Students will also actively promote the role of women in wars/revolutions through proclamations similar to that proclaimed by the city of Berkeley.

Lesson 6 **Domestic movements - Comparing Daniel Shays to César E. Chávez**

Students will see the tensions that arise from a government willing to allow some domestic resistance.

Lesson 7 **The Economy and Martin Luther King Jr. and César E. Chávez**

Students will see the connections between Dr. King and César E. Chávez as change agents.

Lesson 8 **The Need for Ecumenism– From the Great Awakening to Delano**

The students will understand the importance of ecumenism in terms of providing strength to political movements like the American Revolutionary War and the migrant workers' struggle for individual rights.

Lesson 9 **Horace Mann and the Purpose of Public Education**

Through the use of a JIGSAW reading activity, students will be able to analyze how some migrant worker families felt about the educational experiences their children were receiving.

Lesson 10 **Our Common Ground**

A sense of the historic role the Mexican American communities had on the southwestern United States through law, religion, and family values is still with us. We have inherited more than just language and Cinco de Mayo celebrations.

Lesson 11 **Time Travel with César E. Chávez**

The early labor organizations of the nineteenth century will be understood. The conflicts between the Agrarian Society and Industrialization will be examined.

Lesson 12 **Service for Citizenship**

Having practiced citizenship skills, students will see the value of service to their community.

Lesson Title:
Documents of Natural Rights: The Declaration of Independence and The Plan of Delano

Grade Level: Grade Eight Lesson 1

Unit of Study: Connecting with Past Learnings: A New Nation

History-Social Science Standard:

8.1.2 Analyze the philosophy of government expressed in the Declaration of Independence, with an emphasis on government as a means of securing individual rights (e.g., key phrases such as "all men are created equal, that they are endowed by their Creator with certain unalienable Rights").

Correlation to K-8 California Adopted Textbooks:

We the People book produced by the Center for Civic Education.
Glencoe McGraw-Hill: *The American Journey*. Unit 3: Creating A Nation.
Houghton Mifflin. *A More Perfect Union*. Unit 2: The Constitution of the U.S. Chapters 3 and 4.

Setting the Context:

The Plan of Delano is a declaration of natural rights. Thus, within the Plan of Delano one can find many of the principles of good government espoused by Thomas Jefferson in the Declaration of Independence. The Plan of Delano can serve as a review of Jefferson's ideals. It can also show how the Declaration's ideals are universal and can and have been applied in contemporary history.

The Plan of Delano was put together to show the world the ideals for which the United Farm Workers and their supporters were striking. The pilgrimage (or march) was organized to create national attention to the issues of migrant workers. It is a called a pilgrimage as well as a march because it was a spiritual procession for the marchers as well as a political statement (see César E. Chávez biography for more information). Between the pilgrimage, the Plan of Delano, and the strikers pledge to the principal of nonviolence, the union obtained a national stage and Chávez became a national figure. The message of the Plan of Delano is universal, for it appeals to natural rights.

Focus Question:

How has the philosophy of government mentioned in the Declaration of Independence inspired other revolutions in American history?

Expected Learning Outcomes:

Students will produce a comparison chart connecting the ideals of the Declaration of Independence with The Plan of Delano.
Students will synthesize the information in paragraph form with the aid of an expository frame.

Assessment:

In small groups, the students will write down at least five ideals that the documents have in common. The students will then individually express their findings in a well-written paragraph measured by a rubric established by the classroom teacher.

Key Concepts:

independence
natural rights

Essential Vocabulary:

For both documents: ideals

For Declaration of Independence: unalienable rights, consent of the governed

For Plan of Delano: (This vocabulary can be listed on a board to help with the fluidity of reading; it does not need to be memorized).

pilgrimage
labor
reform
proposition
penance
revolution
social movement
Benito Juarez "*El Respeto Al Derecho Ajeno Es La Paz*:" can be translated as "Respecting another's rights means peace.
contractors
La Virgen De La Guadalupe, Holy Cross, Star of David, Sectarians Pope Leo XII, Stoop Labor (Negroes and Arabians) Note: These terms need to be explained within the context of the times. Students may find them offensive.
collective bargaining
paternalism
liberation

Primary Sources:

- The Declaration of Independence
- The Plan of Delano – attached and on the web in Spanish at http://chavez.scientech.com/Teachers/Lessons/Resources/documents/El_Plan_De_Delano.pdf and in English at http://chavez.scientech.com/Teachers/Lessons/Resources/documents/plan_of_delano.pdf)

Visuals:

- These, among many others, can be found in the California Department of Education César E. Chávez Web site Document Center at http://chavez.scientech.com:8080/research
- Cartoon: Statue of Liberty with Huelga (Statue of Huelga) attached or at http://www.sfsu.edu/~cecipp/cesar_chavez/images/statueofhuelga.gif
- Photograph: César at the podium during Delano Strike – attached and at http://www.sfsu.edu/%7Ececipp/cesar_chavez/cesarprot.htm
- Photograph: Chávez at Delano March with Itliong and Reuther – attached and at http://www.sfsu.edu/%7Ececipp/cesar_chavez/chavez-reuther-Itilong.htm

Procedure

Motivation:

Overhead of "Statue of Huelga." This is a UFW political cartoon with The Statue of Liberty holding a UFW banner. Discussion: "Why did the cartoonist choose to use The Statue of Liberty to hold this union banner?" "What is the cartoonist trying to say?" The teacher may want to point out that the cartoonist was trying to use an American image of liberty and freedom and meshing it with the beliefs of the UFW. A connection can be made to the Declaration of Independence as another American image of liberty and freedom and the connection that will be made to the Plan of Delano.

Making Connections:

Students should have a working knowledge of the connection between John Locke's Natural Rights Philosophy and The Declaration of Independence.

Students should also have a background of the issues that led to the Delano Grape Strike.

A basic knowledge of the aims of the Mexican Revolution and Benito Juarez would be helpful, as would a basic understanding of the symbolism behind the Virgen de Guadalupe, the Christian Cross, and the Star of David.

Vocabulary Activities:

The importance of "ideals" needs to be understood by the student. Therefore, the word could be posted on an overhead or board prior to the reading and examples and nonexamples can be listed of different types of ideals. This should lead into a discussion as to whether it is possible to reach ideals. This discussion will reinforce the vocabulary word.

The discussion should then focus on whether the preservation of natural rights is an ideal. During the discussion, the students may be required to list some natural rights to help with their understanding of the concept. If students have a good working knowledge of the concept, the discussion should be sufficient to clarify the vocabulary. If it is not, individual attention should be given to students that do not understand the concept because the concept of natural rights is crucial to seeing the connection between the two documents.

The vocabulary for the Plan of Delano is essential to help understand the document, but the vocabulary does not need to be enduring at this point since the assessment does not require it. Handing out or posting the vocabulary so that students can refer to it during the reading is sufficient.

Guided Instruction:

1) Review the concept of natural rights as found within the Declaration of Independence. Explain to students that the concept of natural rights has been used throughout history when people want a revolution.

2) Exhibit the "Statue of Huelga." It can be found on the CDE Web site. Discuss author's intent as outlined in motivation section of lesson plan.

3) Discuss the concept of idealism. Use vocabulary strategy explained in vocabulary section. Ask students to list on the board or overhead some of the ideals that can be found in the Declaration of Independence. List for all students to see.

4) Introduce the background to the UFW and César E. Chávez. This would be a good place to use photographs of Chávez at Delano that can be found at the CDE Web site. Within the presentation, ensure that students understand the importance of the Pilgrimage.

5) Introduce vocabulary for Plan of Delano and ensure that all students understand the list of words.

6) Have students form cooperative groups and explain that as they read the Plan of Delano they are to make a list of the "ideals" found within the Plan. Group work is recommended, as the Plan of Delano will be difficult for most students to read fluidly

because of the amount of new vocabulary. In small groups they can help each other with the reading.

7) After students have listed the ideals of the Plan of Delano, have the students share with the class their list so they may add additional ideals to their list that were discovered by other groups.

8) Some examples found in the Plan of Delano that can also be found in the Declaration of Independence are:

   Liberty (liberation)

   Social Justice

   Agreement through consensus (as shown by underwritten or signing of document)

   The Freedom and Sovereignty of Men

   Fair representation

   God Given Rights/Natural Rights (also listed as unalienable rights in Declaration)

   Unity among different people

   Election by the people (listed as consent of the governed in the Declaration)

   Equality

   Pursuit of Happiness (listed as better future for children in Plan of Delano)

9) The students should now be informed that they will be using the ideals that they generated in a writing assignment. Therefore, this would be a good time to clarify any ideals that they don't understand through a short question/discussion period.

10) Rubric for grading should be explained to students.

11) Students should now individually write a paragraph explaining how the Plan of Delano shares many of the same ideals as The Declaration of Independence. If students can do this without an expository frame, they may do so. Students that need additional scaffolding can use the following expository frame (the expository frame should be spaced as needed):

The Declaration of Independence and The Plan of Delano share many of the same ideals. Among them are _____, _____, and _____ _____. The first ideal of _____ can be defined as _____.

It is important because _____.
The second ideal is _____.
It can be expressed as _____.
It is also important because _____.
Finally, a third idea is _____.
Another way to understand this ideal is _____.
Its importance is _____.

12)Student paragraphs can then be shared.

13)For additional discussion, the students can be asked to respond to the question, "What ideals can only be found in the Plan of Delano or The Declaration of Independence?" (either one or both). Responses will differ, but the importance of nonviolence to the Plan of Delano should be brought up. The students may also want to discuss other similarities and differences.

Integrating Language:

1) Students will use speaking and listening skills during vocabulary building activities and through classroom discussion. They will also be used as students work cooperatively to complete the assignment.

2) Pre-reading skills will activate prior knowledge through classroom discussion. Active reading skills will be used in the creation of a comparison chart. Post-reading skills will be used during the expository frame.

3) Writing skills will be worked on during the synthesizing of information within the expository frame.

4) Speaking and listening skills may also be used if teacher chooses to have students share their paragraphs with the class.

Enrichment:

1) The We the People program sponsored by the Center for Civic Education is an excellent way to get students to truly own material dealing with civics and current application. Unit 1 of the *We the People* material deals with the issue of natural rights.

2) Students can read the middle level biography of César E. Chávez that is attached or at the CDE Web site at http://chavez.scientech.com/Teachers/Lessons/Resources/Biographies/ Middle_Level_Biography.htm

3) The UFW Web site and César E. Chávez Web site [http://www.sfsu.edu/%7Ececipp/cesar_chavez/chavezhome.htm] (sponsored by San Francisco State University) offer additional information on the Pilgrimage to Delano.

Assessment:

*The expository frame does not have to be used with strong writers. If students in the class can write well without the scaffolding of an expository frame, it may constrict them.

Understanding of the relationship between The Declaration of Independence and The Plan of Delano can be demonstrated by the detail that students use in the expository frame. Further understanding can be measured by the way the students use the terms within the writing and the connections that are made from one document to the other.

A rubric should be used to help the students understand what is expected during their writing. It is expected that the students be given credit for defining and using the terms correctly in their writing and for the quality of their connections.

Service Learning:

The Declaration of Independence and The Plan of Delano both hold an individual's natural rights in the highest regard. Attention to issues of natural rights should be a primary concern for any service learning project. Students may want to begin by researching local media to discover whether natural rights are being violated in their communities. If this is not possible, expanding the search towards State and national issues is recommended. Service learning can take the form of letters to media officials to bring attention to the problem. More direct action can then be discussed between student, parent, and teachers.

The Plan of Delano

PLAN for the liberation of the Farm Workers associated with the Delano Grape Strike in the State of California, seeking social justice in farm labor with those reforms that they believe necessary for their well-being as workers in these United States.

We the undersigned, gathered in Pilgrimage to the capital of the State in Sacramento in penance for all the failings of Farm Workers, as free and sovereign men, do solemnly declare before the civilized world which judges our actions, and before the nation to which we belong, the propositions we have formulated to end the injustice that oppresses us.

We are conscious of the historical significance of our Pilgrimage. It is clearly evident that our path travels through a valley well known to all Mexican farm workers. We know all of these towns of Delano, Madera, Fresno, Modesto, Stockton and Sacramento, because along this very same road, in this very same valley, the Mexican race has sacrificed itself for the last hundred years. Our sweat and our blood have fallen on this land to make other men rich. This Pilgrimage is a witness to the suffering we have seen for generations.

The Penance we accept symbolizes the suffering we shall have in order to bring justice to these same towns, to this same valley. The Pilgrimage we make symbolizes the long historical

road we have traveled in this valley alone, and the long road we have yet to travel, with much penance, in order to bring about the Revolution we need, and for which we present the propositions in the following PLAN:

1. This is the beginning of a social movement in fact and not in pronouncements. We seek our basic, God-given rights as human beings. Because we have suffered--and are not afraid to suffer--in order to survive. We are ready to give up everything, even our lives in our fight for social justice. We shall do it without violence because that is our destiny. To the ranchers, and to all those who oppose us, we say, in the words of Benito Juarez, "EL RESPETO AL DERECHO AJENO ES LA PAZ.

2. We seek the support of all political groups and protection of the government, which is also our government, in our struggle. For too many years we have been treated like the lowest of the low. Our wages and working conditions have been determined from above, because irresponsible legislators who could have helped us, have supported the rancher's argument that the plight of the Farm Worker was a "special case." They saw the obvious effects of an unjust system, starvation wages, contractors, day hauls, forced migration, sickness, illiteracy, camps and sub-human living conditions, and acted is if they were irremediable causes. The farm worker has been abandoned to his own fate--without representation, without power--subject to

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mercy and caprice of the rancher. We are tired of words, of betrayals, of indifference. To the politicians we say that the years are gone when the farm worker said nothing and did nothing to help himself. From this movement shall spring leaders who shall understand us, lead us, be faithful to us, and we shall elect them to represent us. WE SHALL BE HEARD.

3. We seek, and have, the support of the Church in what we do. At the head of the Pilgrimage we carry LA VIRGEN DE LA GUADALUPE (the Virgin of Guadalupe) because she is ours, all ours, Patroness of the Mexican people. We also carry the Sacred Cross and the Star of David because we are not sectarians, and because we ask the help and prayers of all religions. All men are brothers--sons of the same God; that is why we say to all men of good will, in the words of Pope Leo XIII, "Everyone's first duty is to protect the workers from the greed of speculators who use human beings as instruments to provide themselves with money. It is neither just nor human to oppress men with excessive work to the point where their minds become enfeebled and their bodies worn out." GOD SHALL NOT ABANDON US.

4. We are suffering. We have suffered, and we are not afraid to suffer in order to win our cause. We have suffered unnumbered ills and, crimes in the name of the law of the land. Our men, women, and children have suffered not only the basic brutality of stoop labor, and the most obvious injustices of the system;

they have also suffered the desperation of knowing that that system caters to the greed of callous men and not to our needs. Now we will suffer for the purpose of ending the poverty, the misery, and the injustice, with the hope that our children will not be exploited as we have been. They have imposed hungers on us, and now we hunger for justice. We draw our strength from the very despair in which we have been forced to live. WE SHALL ENDURE.

5. We shall unite. We have learned the meaning of UNITY. We know why these United States are just that--united. The strength of the poor is also in union. We know that the poverty of the Mexican or Filipino worker In California is the same as that of all farm workers across the country, the Negroes and poor whites, the Puerto Ricans, Japanese, and Arabians; in short, all of the races that comprise the oppressed minorities of the United States. The majority of the people on our Pilgrimage are of Mexican descent, but the triumph of our race depends on a national association of all farm workers. The ranchers want to keep us divided in order to keep us weak. Many of us have signed individual "work contracts" with the ranchers or contractors, contracts in, which they had all the power. These contracts were farces, one more cynical joke at our impotence. That is why we must get together and bargain collectively. We must use the only

strength that we have, the force of our numbers. The ranchers are few; we are many. UNITED WE SHALL STAND.

6. We will strike. We shall pursue the REVOLUTION we have proposed. We are sons of the Mexican Revolution, a revolution of the poor seeking bread and justice. Our revolution will not be armed, but we want the existing social order to dissolve; we want a new social order. We are poor, we are humble, and our only choice is to strike in those ranches where we are not treated with the respect we deserve as working men, where our rights as free and sovereign men are not recognized. We do not want the paternalism of the rancher, we do not want the contractor; we do not want charity at the price of our dignity. We want to be equal with all the working men in the nation; we want a just wage, better working conditions, a decent future for our children. To those who oppose us, be they ranchers, police, politicians, or speculators, we say that we are going to continue fighting until we die, or we win. WE SHALL OVERCOME.

Across the San Joaquin Valley; across California, across the entire Southwest of the United States, wherever there are Mexican people, wherever there are farm workers, our movement is spreading like flames across a dry plain. Our PLIGRIMAGE is the MATCH that will light our cause for all farm workers to see what is happening here, so that they may do as we have done. The time has come for the liberation of the poor farm workers. and our

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History is on our side.

MAY THE STRIKE GO ON! VIVA LA CAUSA!

El Plan De Delano

"Peregrinacion, Penitencia, Revolucion"

PLAN libertador de los hijos campasinos del Estado de California, afiliados a la Huelga de la Uva en Delano que defiende el cumplimiento de la justicia social en el trabajo del campo, con las reformas que han creido convenientemente aumentar en benficto de ellos como trabajadores en los Estados Unidos.

Los que suscribimos, constituidos en Peregrinocion a la capital del Estado en Sacramento par hacer Penitencia por todas las faltas de los campesinos como hombres libres y soberanos declaramos solemnemente ante todo el mundo civilizado que nos juzga y ante la Nacion a que pertenencemos, los propositos que hemos formulado para acabar con las injusticias que nos oprimen. Tambien estamos conciente s del sentido historico de nuesta Peregrinacion. Se puede ver claramente que el camino de la marcha incluye un valle bien conocido,por todos nosotros los mexicanos, y que conocemos todos estos pueblos de Delano, Madera, Fresno, Modesto, Stockton y Sacramento, porque por todo este camino, por todo este valle la raza mexicana se ha sacrificado, ya por casi los cien anos. Entonces que nuestro sudor y nuestra sangre han caido en esta tierra para hacer ricos a otros hombres; entonces que esta Peregrinacion tambien es un testigo al sufrimiento que hemos visto ya por varias generaciones, y que la Penitencia que aceptamos tambien

simboliza el sufrimiento que vamos a tener para realizar la justicia en estos mismos peublos, en este mismo valle; entonces que la Peregrinacion representa el largo camino historico que hemos caminado homas en este valle, y el largo camino historico que aun tenemos que caminar con mucha Penitencia para cumplir conesa Revolucion que es necesaria, por la cual se quedan determinados los propositos en el siguiente Plan:

1. Este es el comienzo de un movimiento social de hechos y no de pronunciamientos. Luchasmos por nuestros derechos humanos, como crituras de Dios. Porque hemos sufrido - y estamos dispuestos hasta morir por nuesta causa que es la justicia social. Lo vamos hacer sin violencia porque ese es nuestro destino. A los rancheros, y a aquellos que se nos oponen, les decimos como dijo Benito Juarez, "EL REPETO AL DERECHO AJENO ES LA PAZ."

2. Pedimos el apoya de todos los grupos politicos, y la proteccion del gobierno, que es tambien nuestro gobierno, en nuestra justa causa. Por demasiados anos se nos ha tratado de lo mas bajo. Nuestros sueldos y condiciones de trabajo han sido determinados desde arriba porque demasiados legisladores irresponsables, quienes pudieran habernos ayudado, han apoyado a los rancheros en su argumento de que la miseria del campesino es un "caso especial." Las Inusticias mas patentes

del sistema, los sueldos de hambre, los contratistas, los trabajos migratorios, los campos y'viviendas miserables, las enfermedades, la ignorancia, etc., fueron tratados como causas irreparables. El campesino ha sido abandonado a su suerte - sin representacion y sin poder - a la merced y capricho del ranchero. Esta mos cansados de palabras, de traiciones, de indiferencia. A los politicos les decimos que ya se acabaron los anos cuando el campesino no decia ni nada para levantarse. De este movimiento brotaran los lideres que nos comprenden, nos guien, nos sean fieles, y a los cuales eligira mos a los puestos politicos de la nacion.l NOS ESCUCHARAN!!

3. Pedimos y tenemos el apoyo de la Iglesia en lo que hacemos. En frente de la Peregrinacion llevamos a la Virgen de Guadalupe porque ella es nuestra, toda nuestra, REINA DE LOS MEXICANOS. Tambien llevamos la Santa Cruz y la Estrella de David porque no somos sectanos, y porque pedimos la ayuda y las oraciones de todas las religiones. Todos los hombres son hermanos, hijos del mismo Dios, por eso les decimos a todos los hombres de buena voluntad, en las palabras del Papa Leo XIII, "El primer deber de todos es el de protejer a los trabajadores de las avaricias de los especuladores, quienes usan a los seres humanos como simples instrumentos para hacer dinero. No es ni justo pero ni humano oprimir a los hombres

con trabajo excesivo a tal grado que sus mentes sé embrutescen y sus cuerpos se gasten." DIOS NO NOS HA DE ABANDONAR!

4. Estamos sufriendo, hemos sufrido y no nos da meido sufrir aun mas para ganar nuestra CAUSA. Hemos sufrido males e injusticias en el nombre de la ley. Nuestros hombres, mujeres y ninos, han sufrido no solo las brutalidades del trabajo en los files y las injusticias mas patentnes del sistema, sino tambien la desesperacion de saber que el sistema benefica lo avaricia de hombres sin conciencia y no a nosotros. Se nos hace que ahora sufriremos con el proposito de acabar con la pobreza, la miseria, la injusticia, con la esperanza de que nuestros hijos no sean explotados como hemos sido. Nos han impuesto el hambre, ahora sentimos el hambre por la justicia. Nuestra fuerza brota de la misma desesperacion en qu vivimos. BASTA!

5. Nos uniremos. Hemos aprendido el sentido de la UNIDAD, sabemos el porque de la unidad de los Estados Unidos - la fuerza de los pobres tambien esta en la union. Ya sabemos que la pobreza del trabajador mexicano o filipino en California es igual a la de todos los otros camesinos en la Nacion, hay blancos y negros, portoriquenos, japoneses, y arabes, en fin, todas las razas que formas la minorias oprimidas en los Estados Unidos. La major parte de nosotros en esta Peregrinacion somos

mexicanos, pero el triunfo de nuestra raza depende en la asociacion de todos los campesions de la Nacion. Los rancheros nos quieren divididos para tenernos debiles. Muchos de nosotros hemos firmado contratos de trabajo individuales con los rancheros o los contratistas, en los cuales ellos tenian todo el poder. Estos contratos eran farsas, una burla mas a nuestra impotencia. Por eso nos tenemos quej juntar en convenios colectivos para realizer la unica fuerza que tenemos, nosotros somos muchos. UNIDOS NOS LEVANTAMOS!

6. Tendremos Huelgas. Cumpliremos nuestro proposito de hacer una REVOLUCION. Somos hijos de la Revolucion Mexicana, que fuera una revolcion de los pobres buscando pan y justicia. Nuestra revolucion no sera armada, pero queremos que el orden que hoy existe se deshaga y que venga un neuvo orden social. Somos pobres, somos humildes, nuestro unico recurso es salirnos en huelga de todos los ranchos donde no se not trata con el respeto que merecemos como hombres trabajadores y no se recononcen nuestros derechos como hombres libres y soberanos. No queremos el patern alismo del patroncito, no queremos el contratista, no quermos caridades a costo de nuestra dignidad. Queremos igualdad contodos los trabajadores de la nacion, queremos sueldos justos, mejores condiciones de trabajo, un porvenir decente parp nuestros hijos. A los que se nos openen, sean rancheros, contratistas, policias, politicos, o

interesados, les decimos que vamos a seguir hasta morir o vencer. NOSTROS VENCEREMOS.

Ahora por todo el Valle de San Joaquin, por todo California, por todo el Suroeste de los E.U., por dondequiera que haiga raza, por dondequira que hayan campesinos, nuestro movimiento se va extendiendo como llamas atraves de un llano seco. Nuestra PEREGRINACION es la MECHA, para que nuestra causa prenda, para que todos los campresinos vean su luz, vean lo que estamos hacienda q qui y sepan que ellos tambien lo pueden hacer. Ha llegado la hora de la liberacion del pobre campesino.

Asi lo dispone la historia. QUE SIGA LA HUELGA!

Statue of Huelga

César at the podium during Delano Strike

Photo by George Elfie Ballis

Photograph: Chávez at Delano March with Itliong and Reuthe

Photo by George Elfie Ballis

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Lesson Title:
La Causa as a Social Contract

Grade Level: Grade Eight Lesson 2

Unit of Study: The Constitution of the United States

History-Social Science Standard:

8.2.1 Discuss the significance of the Magna Carta, the English Bill of Rights, and the Mayflower Compact.

Correlation to K-8 California Adopted Textbooks:

Houghton Mifflin. *A More Perfect Union.*
Prentice Hall: The American Nation. Glencoe McGraw Hill. The American Journey

Setting the Context:

The Mayflower Compact was the first written compact or social contract in the English colonies. It envisioned democratic government and encompassed the English traditions of common law and the Magna Carta. Many good principles of self-rule can be found within the short Mayflower Compact.

The vision that César E. Chávez had for the UFW closely mirrored the idea of social contract more so than a traditional union. In his interview with Wendy Goepel, Chávez discussed the essence of the union he would head. Within the interview the reader can become acquainted with many of the principles of self-rule that must be followed in order to have a strong social contract.

Focus Question:

What makes a compact between people?

Expected Learning Outcomes:

Students will understand key elements of a social contract and democratic rule.

Assessment:

Students will show their understanding of a social contract by the classroom charter that they create. They will need to highlight principles within their own charter that are supported by the Mayflower Compact and the principles of the early UFW.

Key Concepts:

Social Contract
democratic rule

Essential Vocabulary:

Social Compact
Social Contract
La Causa
Teamsters
Peace Corps
AWOC
union

Primary Sources:

Mayflower Compact

Interview, "Viva La Causa", of César E. Chávez by Wendy Goepel. *Farm Labor*, Vol. I No. 5, April 1964

Visuals:

Classroom created charter

KWL chart for activity

Procedure

Motivation:

Explain to the students that you will be setting up a classroom charter (depending on how much background knowledge the students have, it can also be referred to as a social contract or social compact to strengthen vocabulary).

Explain to students that since a social compact is an agreement between people, it is important to understand the basic elements of a compact. For this reason you will be studying a significant formal historical compact like the Mayflower Compact as well as informal compacts like those formed by UFW workers prior to writing a classroom charter. Armed with this knowledge, the students will then construct their own classroom charter by which the class will run.

Making Connections:

Students should understand that our Constitution borrowed on English traditions of self-government, some of which are found within the Magna Carta and Mayflower Compact.

The students should also understand the complaints of migrant workers that forced them to unionize formally or informally. Background on César E. Chávez's early CSO training and beginnings of the UFW would also be helpful.

Vocabulary Activities:

The main concept/vocabulary is social contract. This will be reinforced by having the teacher explicitly make connections to the concept of social contract throughout the lesson.

Words like Union, UFW, Teamsters, AWOC, and Peace Corps can be introduced through a word web (concept map) that would show connections to unions and groups of people.

Guided Instruction:

1) Start by explaining motivational activity. This should activate students' schema as to what they are expected to gain from the lesson in order to do the follow up activity.

2) Explain to students that the way they will gather information about a social contract is through a KWL. Explain to students that the K stands for what they already KNOW about a social contract, the W is for what they WANT to know, and the L is for what they have LEARNED at the end of the activity.

3) Have students volunteer what they already know about a social compact and have a student or teacher write it in the chart.

4) Students should now be asked what they want to learn about social contracts (or government) that might help them develop a classroom charter for themselves. These statements should be written under the "W" column on the KWL chart. Explain to the students that the two documents that will be presented will give them important information on what makes up a successful social contract. This also gives the reader a purpose that tends to increase comprehension.

5) The class should now read the Mayflower Compact (if students do not have background information on the Mayflower and pilgrims, the time should be taken to go into that important history).

   For many students, the Mayflower Compact is a very challenging primary document. It is often a good idea to have the students read it together as a class, then have volunteers summarize "chunks" of the document. The class can synthesize the

chunks together and write a grade eight version on their own piece of paper. This summarizing activity is very empowering for students because it models the idea of chunking and hopefully the success that summarizing small parts to understand the whole may bring.

After a class summary is written, a class discussion should synthesize the main principles underlying the Mayflower Compact. These can then be added to the KWL chart.

6) The class should now read the article "*Viva La Causa*" (if students do not have the background information of the UFW and César Chávez, the time should be taken to go into that important history. The middle level biography on César Chávez found on the CDE Web site would be a great place to start).

   The whole article may be read, but it is paragraphs 10-12 of the interview that have the most information in terms of compact, though it is suggested that paragraphs 1-12 be read in order to get more background information as to why César E. Chávez wanted to organize the union in the fashion that he did.

   Using the "chunking" activity explained above, the students should synthesize the main ideas found within the paragraphs of the article and they should also be added to the "L" column of the KWL.

7) A class discussion can now be initiated based on the principles found in the "L" section of KWL chart. Material that was not answered from the "W" column can either be answered by the teacher, or can be researched by the students themselves.

8) The students are now ready to create their own classroom charter. It must be stressed that the charter needs to be based on principles of good government such as those that can be found within the Mayflower Compact and the organization and structure of the UFW.

9) After the classroom charter is constructed, the students should individually highlight those principles within their classroom charter that are based on principles of good government found within formal and informal social contracts.

10) The classroom charter makes a good living constitution to follow and modify throughout the year as a living experiment of what it means to live in a democratic compact.

Integrating Language:

Pre-Reading Activity: The motivation activity helps establish a purpose for the reading. The teacher is also encouraged to activate prior knowledge before reading the primary sources.

During-Reading: Students are asked to summarize and synthesize during the reading of both documents.

Post-Reading: The discussion of the KWL and classroom charter help with the understanding of the main concept.

Writing is modeled as a class activity as the principles within the documents are synthesized in written form.

Enrichment:

1) The We the People program sponsored by the Center for Civic Education is an excellent way to get students to truly own material dealing with Civics and current application. Unit 1 of the *We the People* material deals with the issue of natural rights.

2) Students can read the attached middle level biography of César E. Chávez written for the CDE. It can also me found at http://chavez.scientech.com/Teachers/Lessons/Resources/Biographies/Middle_Level_Biography.htm

3) The UFW [http://www.ufw.org/] and César E. Chávez [http://www.sfsu.edu/%7Ececipp/cesar_chavez/chavezhome.htm] web sites offer information and additional sources on the origins of the UFW.

4) C-SPAN has created a series of videos (and a correlating Web site) on great American authors in U.S. history. The first author is William Bradford and the Web site features information on the Mayflower Compact. More information and video clips from the series can be found at www.americanwriters.org.

Assessment:

Students will be measured on their knowledge of the concept by how well they identify the principles of good government found within their own classroom charter. A percentage for correct identification of items can be used for grading purposes and assessment of understanding.

Lesson Title:
The UFW vs. a Traditional Union

Grade Level: Grade Eight Lesson 3

Unit of Study: The Rise of Industrial America: 1877-1914

History-Social Science Standard:

8.12.6 Discuss child labor, working conditions, and laissez-faire policies toward big business and examine the labor movement, including its leaders (e.g., Samuel Gompers), its demand for collective bargaining, and its strikes and protests over labor conditions.

Correlation to K-8 California Adopted Textbooks:

Houghton Mifflin. *A More Perfect Union.* Unit 6: *A Time of Transformation.* Chapter 15: *Industry and Workers.*
Glencoe McGraw-Hill: *The American Journey.* Chapter 19: *The Growth of Industry.*

Setting the Context:

Traditional unions became a force during the late 1800s. The establishment of the UFW can be seen as an extension of traditional union in the twentieth century.

Focus Question:

What is a traditional union?
Is the UFW a traditional union?

Expected Learning Outcomes:

Students will create a Venn diagram collage comparing unions in the 1800s to the UFW of the 1900s.

Assessment:

Success will be measured by the accuracy of the pictures that the students use to portray their understanding of the material. Learning will be demonstrated through the writing of an expository paragraph. Students can be measured according to their accuracy on the Venn diagram and their expository paragraph.

Key Concepts:

labor union
unionism

Essential Vocabulary:

unions (traditional and industrial unions, along with vocabulary that accompanies these subjects)
scabs - depending on reading
AWOC - depending on reading
Credit Union - depending on reading
fast - depending on reading

Primary Sources:

Chávez, César. Oral interview: "We're Somewhere Between a Movement and an Industrial Union" September 25, 1965; Delano, California (the César E. Chávez Web site sponsored by San Francisco State University)
http://www.sfsu.edu/%7Ececipp/cesar_chavez/movement.htm

Statement By César Chávez On The Conclusion of A 25-Day Fast For Nonviolence (the César E. Chávez Web site sponsored by San Francisco State University).
http://www.sfsu.edu/%7Ececipp/cesar_chavez/statement.htm

"United Farm Workers Achievements Under César Chávez." (the César E. Chávez Web site sponsored by the UFW). http://www.ufw.org/ufwach.htm

Chávez, César. "Prayer of the Farm Workers' Struggle." Copyright César E. Chávez Foundation – attached and at http://chavez.scientech.com/teachers/Lessons/resources/documents/EXR1_Prayer_of_the_Farm_Workers_Struggle.pdf

Visuals:

Picture of UFW Banner – attached or at http://chavez.scientech.com/teachers/Lessons/resources/pictures/MEV2_5.jpg
Political Cartoon of radical UFW (the César E. Chávez Web site sponsored by San Francisco State University) – attached
Banners of other unions can be used, including local teachers' union.

Procedure

Motivation:

Have students create a semantic map of what they believe a union is. Then display "Prayer of the Farm Workers' Struggle" by César E. Chávez. Ask students if the prayer they just read can be understood within the context of a union. Explain to students that Chávez did start a union, but in many ways it was more than that. Continue with lesson.

Making Connections:

Students need to be aware of the role that unions have and continue to play in our society. They should be familiar with the Knights of Labor and the early American Federation of Labor.

Students also need to know the basic background of the UFW and their pursuit for better opportunities for migrant farm workers.

Vocabulary Activities:

The collage activity will help reinforce the essential vocabulary of union and UFW.

Guided Instruction:

1) Start with the motivation activity.

2) Students will now create a Venn diagram collage. Students will need construction paper, magazines, scissors, and glue. They can work individually or in small groups.

3) On one side of the union, write traditional unions; on the other side, write UFW.

4) Students are to use textbooks to get information on a traditional union. The source material for the UFW can be one or a combination of the following:

   "We're Somewhere Between a Movement and an Industrial Union"

   "Statement by César Chávez at the Conclusion of 25-Day Fast for Nonviolence"

   United Farm Workers' Achievements under César Chávez."

   (The "Prayer of the Farm Workers' Struggle" can also be used.)

5) The students can use all of the sources, but it may be better to distribute the sources according to reading ability. The "somewhere between a movement" statement is difficult reading that requires inference, whereas the "achievements" are considerably more straightforward. As a result, the sources can be used to help with differentiated instruction.

6) After students have completed their collage, they can be asked to write a short paragraph using their Venn diagram collage.

7) The following expository frame can be used to help students that are not used to writing a comparison/contrast paragraph:

_____ and _____ are similar in several ways. First,_____. In addition, _____. Finally, _____.

_____and _____ are different in several ways. First, _____, while_____. Secondly, _____, but _____. In conclusion, _____, while _____.

8) Students can then be asked to share their expository paragraphs.

Integrating Language:

Reading skills will be used. Differentiated reading levels can be used with the primary sources that are available.

Writing skills will be strengthened with the required writing of an expository paragraph. An expository frame can be used to help with differentiated writing levels.

Enrichment:

Students can read the attached middle level biography of César E. Chávez orfind it on on the CDE Web at http://chavez.scientech.com/teachers/Lessons/resources/ biographies/ Middle_Level_Biography.htm site.
UFW [http://www.ufw.org] and other union Web sites can also be helpful.

PRAYER OF THE FARM WORKERS' STRUGGLE

Show me the suffering of the most miserable;
So I will know my people's plight.

Free me to pray for others;
For you are present in every person.

Help me take responsibility for my own life;
So that I can be free at last.

Grant me courage to serve others;
For in service there is true life.

Give me honesty and patience;
So that I can work with other workers.

Bring forth song and celebration;
So that the Spirit will be alive among us.

Let the Spirit flourish and grow;
So that we will never tire of the struggle.

Let us remember those who have died for justice;
For they have given us life.

Help us love even those who hate us;
So we can change the world.

Amen.

Written by César E. Chávez, UFW Founder (1927-1993)

César E. Chávez Foundation 1741 s. Harvard Blvd. Los Angeles, CA 90006
213-733-6346 e-mail <chavezfdtn@igc.apc.org>

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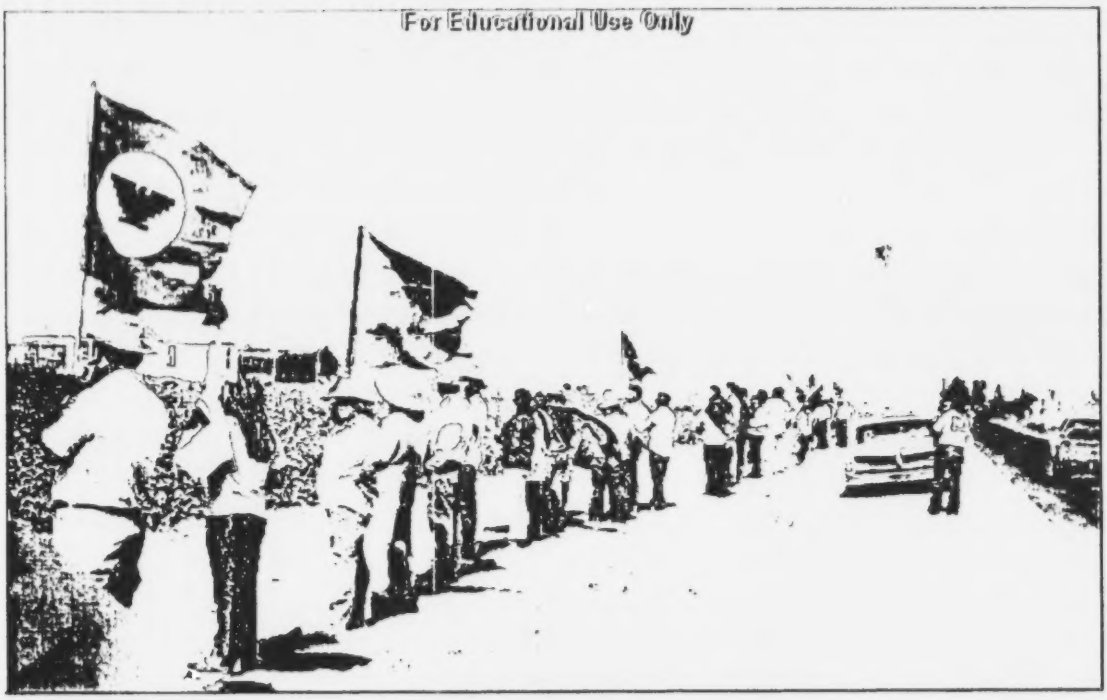

Cartoon of Huelga Patriot carrying UFW flag

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Lesson Title:
Whose Rights Are They?

Grade Level: Grade Eight Lesson 4

History-Social Science Standard:

8.1.2 Analyze the philosophy of government expressed in the Declaration of Independence, with an emphasis on government as a means of securing individual rights (e.g., key phrases such as "all men are created equal, that they are endowed by their Creator with certain unalienable Rights").

Correlation to K-8 California Adopted Textbooks:

Why We Remember - Chapter 1;
Glencoe McGraw-Hill. *American Journey* - Chapter 5;
Oxford History of U.S. *History of Us* - Book 3;
Houghton Mifflin. *A More Perfect Union* - Chapters 3 and 4.

Setting the Context:

Active participation is essential for a democratic system of government to work. César E. Chávez understood this. His leadership was rooted in a system of U.S. civic values. Seeing his people denied Constitutional rights moved him to action. These actions included registering people to vote and writing about his concerns. His 1975 document "Bill of Rights for California Farm Workers" demonstrates his belief in political action.

Help your students understand these are not just old documents written by dead men, but they are as alive and meaningful today as individuals want to make them. We are rooted in a great system that continues to need individual participation reforming with each generation's challenge.

Focus Question:

Who is a citizen?
When did we become a country?
What did these documents have to do with who we are as a country?

Expected Learning Outcomes:

Students will define vocabulary words below.
Students will read and explain why reformers like Chávez were students of history.
Students will memorize and recite an historical speech.

Assessment:

Vocabulary quiz
Accurate memorization of an historical speech.
Oral explanation of why reformers were students of history.

Key Concepts:

Civil rights
historical perspective

Essential Vocabulary:

Help students with terms that would block comprehension:
self-evident
created
endowed
Creator
unalienable rights
pursuit
secure
instituted
deriving
consent governed
alter
abolish
institute/foundation
principle
prudence
dictate
transient
disposed
sufferable
usurpation
invariably
evince
despotism
sufferance
constrains
tyranny
submitted
candid

Primary Sources:

Preamble to the Constitution

Declaration of Independence

Gettysburg Address

First Amendment to Constitution

Quotes from César Chávez:

> "Our movement is spreading like flames across a dry plain. We seek our basic God-given rights as human beings. We shall do it without violence because it is our destiny."
>
> "We must understand that the highest form of freedom carries with it the greatest measure of discipline."

Visuals:

- Picture of Union Flag eagle and Seal of United States with eagle (it's been on the dollar bill since 1935, but it was approved by Congress in 1789). The eagle has both symbols of peace and war (the olive branch and the arrows, respectively). The eagle is also an ancient symbol representing great vision and spiritual wisdom, appropriate for the leadership of a person like Chávez.
- Picture of Chávez at microphone with flag in background taken September 16, 1967 by photographer Cathy Murphy – attached and at http://chavez.scientech.com:8080/chdocuments/getfile/6bed47%3Aea792358ca%3A-7db1/cec-flag.jpg
- Cesar Chavez giving a speech in front of the UFW Eagle Flag. Flag says Buena Ventura Flower [can't see word], Won Oct 22, 1975 - attached and at http://chavez.scientech. com:8080/research. The picture is in pictures, then Cesar, then Cesar and UFW eagle.

Procedure

Motivation:

César understood the concept of *"E Pluribus Unum,"* our national motto that means in Latin, "From Many To One." He devoted his life in showing people how to make change happen in our country--a government of, by, and for the people.

Making Connections:

Translate these documents into their own words.

Vocabulary Activities:

Underline the words they don't know, use context clues to guess or predict their meaning. Create a chart with pictures and synonyms or word association.

Guided Instruction:

Reciprocal reading is a technique attempting to increase understanding the meaning of complex or antiquated documents. First, the instructor reads a sentence aloud and the students follow. Then the document is put aside and the students are allowed to ask any questions about the sentence. Once all queries have been answered, the roles are switched. The students read the next sentence and the instructor asks questions to the students. Continue the process until the material is mastered.

Integrating Language:

Memorize one of these historic documents. Lincoln's speech may be the simplest for this task. Dividing paragraphs into small sections may make difficult documents easier to memorize one part at a time.

Enrichment:

We the People ... Project Citizen
Roy Erickson, California State Coordinator
4808 Runway Drive
Fair Oaks, CA 95628-8121
916-863-6614
cacoord@aol.com

Assessment:

Using the primary sources and new vocabulary, write an essay that answers this question: Which of the civic values are most important to you? Prioritize them and explain why.

Service Learning:

Make a list of all the projects, actions, events, and so forth, possible for a citizen today. Focus on your school, community, and town. Use the newspaper for ideas. How could you get involved?

Cesar Chavez giving a speech in front of the UFW Eagle Flag. Flag says Buena Ventura Flower [can't see word], Won Oct 22, 1975.
Photo by: Jess Gutierrez

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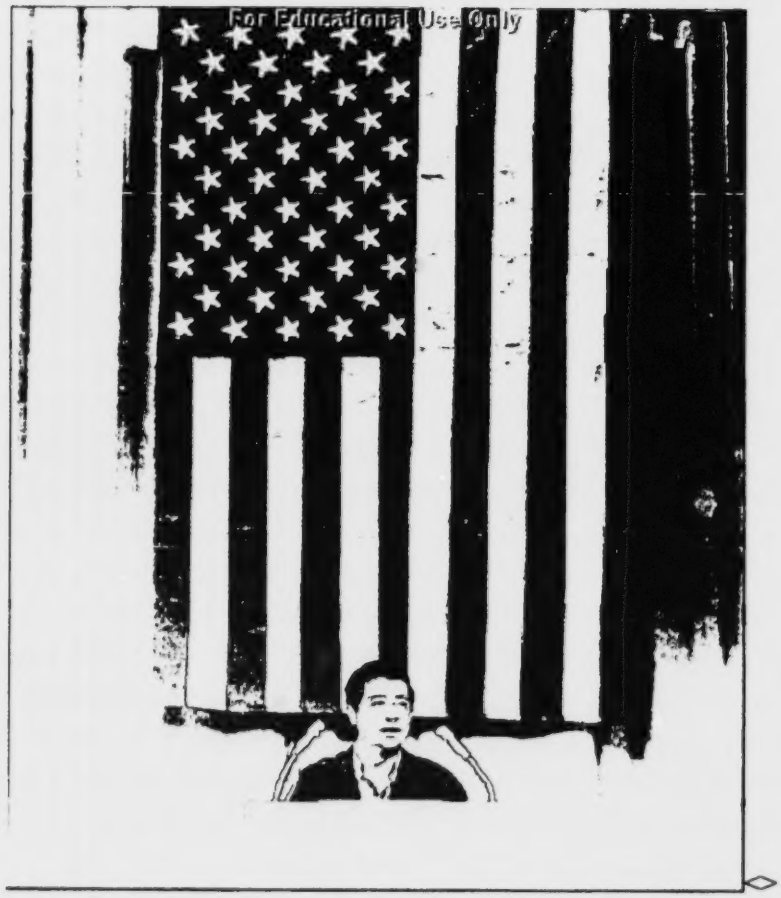

A young Cesar Chavez speaking at a podium in front of the US flag, September 16, 1967

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Lesson Title:
Remember the Ladies- Abigail Adams and Dolores Huerta

Grade Level: Grade Eight Lesson 5

Unit of Study: A New Nation

History-Social Science Standard:

8.1.4 Describe the Nation's blend of civic republicanism, classical liberal principles, and English parliamentary traditions.

Correlation to K-8 California Adopted Textbooks:

Glencoe McGraw-Hill. *The American Journey.* Unit Four: The New Republic. Chapter 8: A New Nation

Houghton-Mifflin. *A More Perfect Union.* Unit 2: The Constitution of the United States. Chapter 3: Toward the Constitution.

Setting the Context:

During the American Revolution, Abigail Adams, in the spirit of classical liberal principles, wrote a letter to her husband, John Adams, asking him to remember the ladies as the men were discussing principles of democracy and natural rights.

In the same spirit, it must be remembered that while César E. Chávez was fighting a revolution of his own, there were many important women fighting for the same cause. This lesson will focus on one of them, Dolores Huerta.

Focus Question:

How was the UFW movement a revolution?
What is the role of women in a revolution?

Expected Learning Outcomes:

Compare the active role that women were taking in both revolutionary movements. Students will also actively promote the role of women in wars/revolutions through proclamations similar to that proclaimed by the City of Berkeley.

Assessment:

Did the students identify many of the key roles that women play in a revolutionary movement? Did students make direct historical connections between the two time periods? Are the proclamations of women in historical time periods made in such a way

that other students can see their historical significance and the key roles that they played in the war/revolution?

Key Concepts:

justice
diversity
revolution

Essential Vocabulary:

natural rights
feminism
proclamations
revolutionary

Primary Sources:

"Viva Dolores Huerta" City of Berkeley Proclamation available at:
http://www.ci.berkeley.ca.us/Mayor/proc-06-01-DoloresHuerta

"City News Service September 16, 1996, Monday Headline: L.A. Officials Back Union Effort to Organize Strawberry Pickers

Transcript of interview with Dolores Huerta on the CDE Web site
http://chavez.scientech.com:8080/research

Essay on Dolores Huerta – attached and at http://chavez.scientech.com/Teachers/Lessons/Resources/Documents/Dolores_Huerta_Essay.pdf

Visuals:

Video of Dolores getting hurt in Seattle demonstration.
http://chavez.scientech.com:8080/research

Picture of Abigail Adams and other women of the American Revolution.

Procedure

Motivation:

Start a class discussion with "Who are the usual heroes of war or revolutions?" Assuming that the standard answers are men and male soldiers, follow up with, "What are the roles of women during war or revolution?" Then guide the discussion towards the question "Can wars and revolutions be successful without the support and active engagement of women?"

The following alternative motivational activity may be used prior to a "women and revolution" discussion if students are not open to the idea of feminist history. Students can watch excerpts of the movie "Ever After" (it is a revisionist telling of the Cinderella story). Students can then discuss the merits of this telling of the story and debate can ensue concerning which telling of the story would most closely resemble the real fable comes from. While there is no answer, the idea that the "Ever After" version might be considered more 'factual' had it been presented first should draw some interesting discussion.

Making Connections:

Most likely students will be familiar with "Molly Pitcher" and perhaps Deborah Sampson. However, students need to understand that without women, no revolution can succeed because they make up 50 percent of the population. Students would benefit from a good discussion on revisionist history and feminist history.

Students also need to understand the basics of the farm worker movement and the key role that Dolores Huerta played within the movement and in other important social issues.

Vocabulary Activities:

The issue of natural rights should be taught in a previous unit so that students are familiar with the concept. Stress that it is a concept that will come up throughout history.

Students should have an independent discussion on the concept of feminism. They should also refer back to the concept throughout their historical studies.

Guided Instruction:

1) After the motivational activity, students should read excerpts from Abigail Adam's letter to her husband where she asks him to "remember the ladies."

2) Students should then be allowed to watch excerpts from Dolores Huerta's experience in Seattle and then they should discuss the similarities between the two women. How were they similar? How were they different?

3) After a discussion about both revolutionary movements, students should read the proclamation by the City of Berkeley, California proclaiming a "Dolores Huerta Day."

4) Some time will be given for student research on key women of the American Revolution and the Early Republic.

5) After researching their subject, students should (individually or in groups) write their own proclamations for the women they studied.

6) Opportunities should be made to celebrate student efforts and proclamations.

Integrating Language:

1) Speaking and listening will be worked on through classroom instruction.

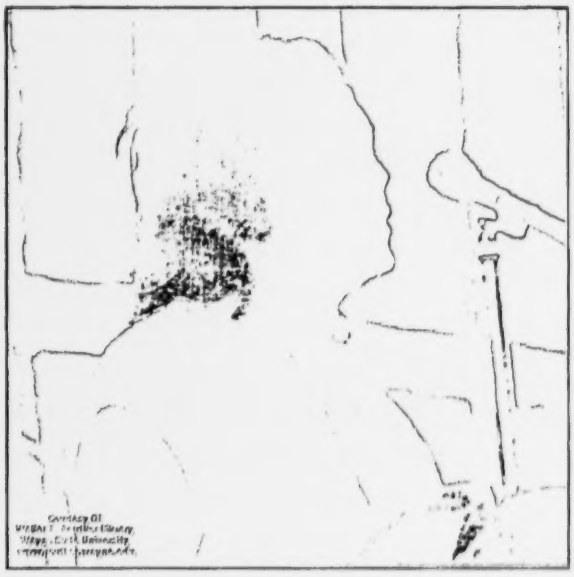
2) Summative reading and writing will be used as students formulate proclamations.

Enrichment:

1) Dolores Huerta Biography from the UFW Web site http://www.ufw.org/dh.htm
2) Dolores Huerta Essay attached and from the CDE Web site at http://chavez.scientech.com/Teachers/Lessons/Resources/Documents/Dolores_Huerta_Essay.pdf
3) UCLA lessons on Women of the Revolutionary War.
4) Attached César E. Chávez Middle Level Biography which can also be found at CDE Web site http://chavez.scientech.com/teachers/Lessons/resources/biographies/Middle_Level_Biography.htm

Dolores Huerta: Passionate Defender of La Causa

Essay by Margaret E. Rose, Ph.D.



A passion for justice has been the motivating force behind the long career of Dolores Huerta, co-founder along with César E. Chávez, of the United Farm Workers' union. For over 40 years she has devoted her intellect, energy, and vibrant personality to improving the lives of farm laborers, Mexican Americans, and women. Huerta's single-minded dedication to social change has been commemorated in murals, in songs, in newspaper articles and magazines, and in the hearts and minds of overlapping generations of tens of thousands of union members and supporters. Her determination and unswerving advocacy of the rights of the poor and the disenfranchised have earned her innumerable awards and recognition from labor, community service, Hispanic, religious, political, and women's groups. Still active at age seventy-two, Dolores Huerta is acknowledged as one of the foremost women in the U.S. labor movement and is heralded as an inspiring role model for the youth of today. Although Huerta is sought after as a speaker, her early life, her upbringing, her awakening as a social activist, her relationship with César E. Chávez, her career struggles, and her contribution to the UFW are not well known outside of labor and Mexican American circles.

Early Life

Dolores Fernández Huerta was born in humble surroundings in Dawson, New Mexico, a small mining town in the mountains of the northern part of the state, on April 30, 1930. The words of the *Corrido de Dolores Huerta*, a ballad composed to celebrate her later accomplishments, recounted the inauspicious circumstances of her early life: "no one imagined that she would have gone to lead part of the grand movement." [1] Huerta was the second child and only daughter of Juan and Alicia (Chávez) Fernández. Her mother's side of the family had resided in New Mexico for two generations. Her father was born in Dawson soon after his family had immigrated from Mexico. Juan Fernández worked in the area's mines and as an agricultural laborer. The strains of the Depression economy did not help the young couple's marriage, which was troubled early on. Her parents soon divorced and Alicia Fernández eventually relocated her three children John, Dolores, and Marshall to Stockton, California, to make a new start for her family.

Employed as a waitress and a cannery worker, Huerta's mother had a difficult time making ends meet during the Depression decade. Fortunately, she had the support of her father and other relatives to provide child care for her three youngsters. Huerta enjoyed a close relationship with her maternal grandfather, Herculano Chávez, who entertained the children with stories, as well as provided patient supervision and wise counsel. He recognized the intelligence and cleverness of his granddaughter. "My grandfather," Huerta recalled in an interview with the author, "used to call me ...even tongues ... because I always talked so much." [2] This verbal dexterity would be an important asset in her adult life. Despite the economic deprivation of the 1930s, Huerta held fond memories of her early upbringing.

As a teenager, her economic circumstances in California improved. Her mother managed a restaurant during and after World War II and then purchased a hotel in the run-down part of town with her second husband, James Richards. Huerta and her brothers, soon joined by a younger stepsister, worked in the establishments after school and during the summers. They thrived in the poor but diverse community that was

home to Mexican, Filipino, African American, Jewish, Japanese and Chinese families. Ambitious for her children, Huerta's mother always pushed them to take music lessons and dance classes, to join school clubs and church organizations, and to participate in the neighborhood life. Her mother's vitality, independence, and entrepreneurial spirit placed strains on her second marriage and it also ended in divorce. Never one to shy away from life, her sociable mother married a third time in the early 1950s to Juan Silva. This contented relationship produced another daughter and endured until her mother's premature death from cancer. [3]

Although Huerta maintained her closest ties with her mother and the maternal side of her family, she had occasional contact with her father. She shared many of his interests and took pride in his accomplishments. In New Mexico, he became involved in labor activism serving as secretary-treasurer of the union local at the American Metals Company. His election to the New Mexico State Legislature in 1938, representing San Miguel County where he pushed for legislation to improve the lives of workers, naturally impressed the young Huerta. And, finally, his return to school in later life to continue an education cut short by economic adversity revealed perseverance, a trait they had in common. [4]

Influenced by her parents' examples and benefiting from improved economic conditions, Huerta was outgoing and performed well in school. A former classmate at Stockton High School recalled years later, "When we were in school, she was very popular and outspoken. She was already an organizer, but I didn't think she'd get so serious and work for such a cause." [5] Huerta graduated from high school and continued her education at Stockton College, briefly interrupting her studies with her first marriage in 1950, just shy of her twentieth birthday, to Ralph Head. [6] The couple had two daughters, Celeste and Lori. After her divorce, she returned to school, pursuing a teaching career and obtaining a provisional teaching credential. Once in the classroom, she found that many of her students came from poor, farm worker families. She became increasingly frustrated with the limitations of the profession. "I realized one day that as a teacher I couldn't do anything for kids who came to school barefoot and

hungry."[7] Huerta felt there must be a better way to deal more directly with poverty and inequality.

Finding Social Activism

Growing up in Stockton, Huerta was no stranger to community activism. Her mother provided a clear model of neighborhood involvement, religious philanthropy, and civic responsibility. She was not only spurred on by her mother's example, but also encouraged by the heightened interest in social issues that swept through the country in the aftermath of World War II. New groups sprang up in cities and towns across the county. Stockton, California, was not unique in this regard in the 1950s. Huerta and her family became increasingly attracted to community and labor issues.

One pivotal group that captivated her was the Community Service Organization (CSO). Founded in Los Angeles, the CSO was dedicated to improving the lives of Mexican Americans living in the cities of the Southwest. The postwar organization would provide her with the opportunity to do something meaningful with her time and change the course of her life. Huerta became involved with the CSO when Fred Ross, an organizer who had established chapters in Los Angeles and other parts of California, arrived in Stockton to set up another branch.[8] The group believed grassroots organization was the key to improving the conditions of poor and politically disenfranchised barrio residents throughout California.

Fred Ross searched for volunteers to teach citizenship classes and to organize registration drives in the barrios, so that residents could participate more effectively in the democratic system. By building Mexican American voter strength, politicians would be forced to improve services, streets, street lighting, parks, sewage systems, garbage removal, and schools, and to bring about a more responsive police force. Fred Ross identified Dolores Huerta as an ideal candidate to help activate and run the CSO chapter in Stockton. She was outspoken, passionate, and determined, qualities Ross deemed essential in a community organizer.[9] Although initially skeptical and suspicious of the "outsider" Ross, Huerta gradually realized that he was sincere and interested in helping barrio residents improve their lives.

Huerta became very involved in CSO activities. She helped run its civic and educational programs, assisted in organizing fundraising drives, and prepared for local and regional meetings. She soon became recognized for her drive and dedication and for pressing local government for barrio improvements. As a result of her enthusiasm and skills, she was hired to lobby in Sacramento for the CSO legislative agenda, including the extension of Old Age Security benefits to first-generation Mexican Americans, even if they had not become naturalized citizens, and the expansion of the State Disability Program to agricultural workers. Legislating social and political change proved a long and arduous process.

During this time, she met and married her second husband, Ventura Huerta, who was also a member of CSO. This relationship produced five more children (Fidel, Emilio, Vincent, Alicia, and Angela). Despite increasing domestic demands, Huerta continued her activism in the CSO. Her intense involvement led to strong disagreements with her spouse who wanted her to spend less time on the CSO and more time raising her family and sustaining their home life. [10] Their differences led to a separation and eventual divorce.

In the CSO, Huerta met colleagues who shared her passion for social change. One of these individuals was César E. Chávez, who had been recruited several years earlier when Fred Ross had traveled to San Jose to set up a chapter of the CSO in that community. Huerta had heard Ross speak very highly of Chávez and his abilities. From his comments, Huerta had imagined a dynamic, forceful, and aggressive individual. When they finally met, she was not overly impressed. "[He was] very quiet, humble," she recalled in an interview. "He never fought for the limelight." [11] In spite of his low-key and mild manner, Huerta soon discovered they had much in common. While very different in personality and temperament, they shared core values, a strong commitment to social change, and a fervent desire for social justice. They also shared an increasing frustration with the CSO's reluctance to enlarge its social vision beyond its urban roots and to fully embrace the cause of one of society's most impoverished and marginal groups, farm workers.

Chávez, who had steadily moved up the ranks of the CSO leadership to become General Director, stunned the membership when he resigned over the issue. Huerta supported his position and left the organization soon after to co-found the Farm Workers Association (FWA) with him in 1962. [12] The pair exercised great care in selecting the name for the new group. They chose the word association because they realized growers would react strongly against a union, as would workers who would be reluctant to join out of fear of retribution from their employers.

Discovering Her Life's Work

From the outset of their partnership in the FWA, Huerta and Chávez developed a close working relationship. They secured the articles of incorporation, set the dues, established a credit union, arranged for an insurance program for members, held their first convention, and elected officers. Chávez moved his family to Delano to establish a base in the southern San Joaquin Valley. Huerta remained in Stockton to organize farm workers in the rich agricultural valleys of northern California. Although they vigorously differed, and sometimes vociferously disagreed over which strategies to employ and which priorities to set, they respected each other. Huerta was not shy about stating her views or objections, "I am not the quiet long suffering type," she reminded Chávez in one of her many letters. [13] Her blunt, no-nonsense approach to problems provided a good sounding board for Chávez, who could always expect a frank appraisal from this articulate colleague.

From the founding of the union, Huerta held decision-making posts and maintained a highly visible profile. "Virtually all observers on the scene at that time," noted one reporter who covered the early years of the group, "were convinced that next to Chávez, Dolores Huerta ... was the top leader of the union." [14] This prominence was a remarkable achievement given the lack of women in labor organizing and the strong pressures for women to remain at home or, if working, to be clustered in jobs considered appropriate for women. As second in command to Chávez, she exerted an important influence on the fortunes of the union. In the 1965 Delano grape strike, that brought national attention to the organizing effort, she devised strategy and led workers

on picket lines. She also endured the first of her more than 20 arrests in support of unionization. Departing from traditional gender expectations, she was the union's first contract negotiator. Although she had no formal background in the complicated and technical area of contract negotiations, she enthusiastically accepted this responsibility.

Her tough stances drew criticism from the lawyers for grape growers and wineries. She even acknowledged that Chávez questioned her tactics until he became involved in the process and experienced first hand the intransigence of agribusiness at the bargaining table. Such charges indicated the extent of her challenges to the political, social, and economic power of corporate agriculture, as well as conventional gender relations. [15] Her dedication and perseverance won major concessions, such as pay raises, paid holidays, vacations, unemployment benefits, sanitary facilities in the fields, clean drinking water, and health benefits.

Despite successful negotiations with some companies, including several major wineries, many table grape growers continued to resist union demands for contracts. In response to this resistance, the union resorted to a boycott to pressure uncooperative grape producers. Huerta became a prominent figure in this strategy when she assumed the directorship of the table grape boycott in New York City, and then as East Coast boycott director. "When we got to New York," she vividly remembered, "it was something like four or five degrees above zero." [16] Determined to challenge corporate agriculture in New York, the primary distribution point for grapes, Huerta and the busload of some 40 farm workers and a small group of students volunteers immediately got to work. Even with the positive influence of the flourishing civil rights movements, at times the task of reaching a significant number of the many residents of New York seemed overwhelming.

Huerta proved an inspiration to the agricultural laborers sent to build the boycott, who were unaccustomed to the harsh East Coast winters and anxious about living in the intense urban cultural center. She also became a model for farm worker women, encouraging them to step out of their family roles and to embrace a more active public profile in appealing to consumers not to buy grapes. [17] This transformation was not

always easy. Not only did women have to overcome their own personal reservations, often they had to confront traditional expectations of fathers or husbands.

In New York, Huerta also came into closer contact with the power of the growing feminist movement, through interactions with Gloria Steinem and other women's activists who had rallied behind the farm workers' cause. As a labor activist, Huerta had dismissed the 1960s women's liberation movement as a middle-class phenomenon. For years she had ignored inappropriate comments and gender discrimination directed at her and other women by male colleagues and critics as an inevitable part of the job. Traveling across the country, she increasingly became sensitized to the sexism in her own organization. Her consciousness raised, she began to directly challenge offensive remarks and stereotypes. Consequently, she began to voice her concerns regarding the absence of women from leadership positions. She further asserted that women's opinions and issues, such as childcare and sexual harassment, should be given serious consideration by the union. Other women in addition to Gloria Steinem influenced her. "[I really admire] Eleanor Smeal, head of the Feminist Majority, whom I consider the César Chávez of the feminist movement," she noted in an interview. "She's a visionary, a very innovative person." [18] Inspired by these and other women, Huerta incorporated a feminist strand into her human rights' philosophy.

Huerta's critical leadership and numerous contacts in the "Big Apple" contributed to the success of the national boycott effort in mobilizing unions, political organizations, Hispanic associations, community groups, religious denominations, student associations, and consumer groups. Acquiring valuable experience and confidence in New York City, participants in the initial contingent sent out from California spread out to other major cities across the East Coast and the nation. After five years, the growing power of this grassroots coalition finally compelled the Delano and Coachella grape producers to negotiate the historic contract of 1970. [19]

The dispute with the entrenched power of agribusiness was not over. Before the union could fully enjoy its victory, it confronted the lettuce, Gallo wine, and table grape boycotts of the 1970s. It was during this decade that the union name was changed to

the United Farm Workers, or UFW. As in earlier unionization campaigns, Huerta's energy, charisma, organizing abilities, and legendary speaking talents advanced "La Causa." She returned to the East Coast to renew the New York effort. Again, farm worker families left the fields to staff various boycott offices. [20] Local volunteers also rallied to the union's cause to offer their support, time, and money. The reactivation of the cross-class and cross-cultural cooperation from coast to coast helped lead to the passage of the *Agricultural Labor Relations Act* (ALRA) in 1975, the first law to recognize the collective bargaining rights of farm laborers in California. [21] Expectations were high that after years of turmoil between the UFW and agribusiness, the two rivals would come to terms. Huerta returned to California to participate in organizing campaigns and to engage in the contract negotiations.

Throughout all her years with the union, Huerta juggled her family and union responsibilities. Whether it was picket line duty, protracted and intense negotiating sessions, or managing a boycott office across the country, she put the union first. At times, she would take some of her children with her to picket or to live in New York. At other times, her children would stay with relatives or with supporters in the union family. Long absences required sacrifice and hardship for her large family. Although her male colleagues were not asked about their family arrangements or enforced separations from children, Huerta faced repeated inquiries and even criticism about her domestic choices. "Like most working women, you have guilt complexes," she related in an interview. "You do it without thinking about it, because if you think about it, you can't do it." [22]

Although her children questioned these priorities and often felt resentful about her decisions, they recognized her dedication to the cause. While missing many school events and birthdays, she continually reminded them of her love and concern for them. Looking back over her long career, she took great pride in the achievements of her children, who in spite of obstacles became successful and well-adjusted adults. For Huerta the union's motto, "Sí, se puede," (yes, you can do it) not only applied to her work, but to her children as well.

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Huerta's personal and family life grew even more demanding during the early 1970s when she began a third relationship with Richard Chávez, César's brother. Richard and Dolores had 4 children, bringing the total number of her children to 11. The births of Juanita, María Elena, Ricky, and Camilla did little to slow her down. She persisted in her single-minded devotion to improving the lives of farm workers. She maintained a heavy speaking schedule, traveled to all parts of the country, negotiated contracts, lobbied politicians, and testified before Congress. Her life was placed at the disposal of the UFW.

During the late 1970s, Huerta concentrated on pressing "La Causa" in the political sphere, an activity she clearly relished. She assumed the directorship of the Union's Citizenship Participation Day Department (CPD), the newly established political arm of the UFW. In the 1980s, she was active in another path-breaking enterprise, the founding of Radio Campesina, the union's radio station (KUFW). For the first time, the UFW had a means to reach its members and supporters in an immediate way, unimaginable 20 years earlier. This communication would be more vital as the union faced a political challenge from the more conservative Republican administrations at both state and national levels.

Like other unions during this decade who also confronted a more unfavorable political environment, the UFW lost hard-won contracts and experienced declining membership. Faced with a rather bleak political environment, Huerta's activities did not diminish. Her schedule was filled with speaking engagements, fund raising, and publicizing the renewed boycotts of the 1980s. Appearing before state and congressional committees, she passionately testified on a variety of issues including pesticide use, the health problems of field workers, Hispanic issues, and immigration policy. Her energy and dedication seemed limitless.

In 1988, at age fifty-eight, when many people after a long, strenuous career of picketing, boycotting, negotiating, lobbying, public speaking, and serving on the Executive Board of the UFW might begin thinking about cutting back, Huerta was as active as ever. In that year, while protesting at a peaceful demonstration against the

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policies of then Presidential candidate George Bush in San Francisco, she suffered a life-threatening injury. After a clubbing inflicted by a baton-wielding police officer, Huerta collapsed on the picket line and was rushed to the hospital. She underwent emergency surgery and her spleen was removed. After a long hospital stay, she slowly recovered from the operation and several broken ribs. After litigation, the San Francisco police department changed its rules dealing with crowd control and police discipline. In 1991, she was awarded a record financial settlement as a consequence of the personal injury. [23]

Later Life

After convalescing, Huerta took a leave of absence from the UFW to concentrate on women's rights issues. "In the '60s and '70s, many of us were working hard for La Raza, not for women. We should have been doing more for women at the same time," she reflected. "We've had to do a lot of catching up." [24] During this time, she spoke on sexual harassment issues, lobbied for state and federal legislation regarding welfare, and participated in anti-discrimination campaigns. For two years, she dedicated her time to the Feminist Majority Feminization of Power Campaign. She crisscrossed the country recruiting and encouraging Latinas to run for office.

In 1993, Huerta abruptly interrupted her feminist work when she learned of the unexpected death of her long-time collaborator and friend, César E. Chávez, while testifying in a labor suit filed in Arizona. His premature death from a heart attack shocked union members, supporters, and consumers who had been touched by the union campaigns through its many boycotts. Vowing that his death would not signal the end of the farm workers' movement, Huerta returned to more active participation in the union to help smooth the transition to the next generation of leadership in the UFW.

After Chávez's death, Huerta served as the movement's esteemed elder. In demand as a speaker, she addressed a wide variety of labor, women's, political, and community groups, always turning over her honorariums to the union. Furthermore, she contributed to organizing campaigns, and returned to the bargaining table to pressure the strawberry, tomato, and mushroom growers. She kept herself on the front lines of

labor organizing, still aware of the odds the union faced. "The persistent disappointment is that employers are living with a mind-set of the last century," she told an interviewer, "Racism and sexism are just as strong today in the field." [25] The difficulties workers confronted compelled her to remain at the forefront of her mission to improve the conditions of agricultural labor, poor pay, substandard housing, inadequate health care, and exploitation.

A great-grandmother at age seventy, Huerta reluctantly decided to cut back on her union activities. In 2000, she chose not to seek re-election to the union's Executive Board as Secretary-Treasurer. Her "retirement," however, did not mean leaving behind the social and political commitments she thrived on. She worked on political issues including Al Gore's presidential campaign. [26] Not long after stepping down from her active role with the union and in the midst of the presidential effort, she was stricken with a relatively rare disease (aortic duodenal fistula), underwent surgery, and remained in critical condition for several weeks. Surrounded by her children during this medical crisis, they remarked that the same "fighting spirit" she brought to the union helped her to recover from this life-threatening condition. [27]

Now forced to work at a slower pace, Huerta persisted in her optimism, idealism, and commitment to social justice. "We should not be afraid of struggle and sacrifice," she urged in her farewell remarks as she stepped down from the UFW Executive Board.[28] Her example continues to inspire.

[1] Excerpt from "Corrido de Dolores Huerta #39," from the Album *Si, Se Puede!*, Words and Music: Carmen Moreno. Los Morenos Music (ASCAP), 1976

[2] Margaret Rose, "Dolores Huerta: Labor Leader, Social Activist," in Diane Telgen and Jim Kemp, eds., *Notable Hispanic Women*, Detroit: Gale Publishing, 1993, 211

[3] Margaret Eleanor Rose, *"Women in the United Farm Workers: A Study of Chicana and Mexicana Participation in a Labor Union, 1950-1980* (Ph.D. diss., University of California, Los Angeles, 1988), 24-25

[4] *Albuquerque Journal,* November 10, 1938. *Las Vegas [New Mexico] Daily Optic,* January 11, 1939.

[5] *Stockton Record,* March 2, 1986

[6] *Stockton Record,* April 20, 1950

[7] Jean Murphy, "Unsung Heroine of La Causa," *Regeneración,* volume 1, no 11, 1971, 20

[8] Joan London and Henry Anderson, *"So Shall Ye Reap: The Story of César Chávez & the Farm Workers* (New York: Thomas Y. Crowell, 1970), 91 and 144-147

[9] For an example of other Chicana activists in the CSO see, Margaret Rose, "Gender and Civic Activism in Mexican American Barrios in California: The Community Service Organization, 1947-1962," in *Not June Cleaver: Women and Gender in Postwar America, 1945-1960,* ed Joanne Meyerowitz (Philadelphia: Temple University Press, 1994), 177-200

[10] Barbara L. Baer, "Stopping Traffic: One Woman's Cause," *The Progressive* 39, no. 9 (September 1975), 39

[11] Susan Samuels Drake, *Progressive*, September 2000, 2

[12] Dick Meister and Anne Loftis, *A Long Time Coming: The Struggle to Unionize America's Farm Workers* (New York: Macmillan Publishing Co., Inc, 1977), 118-119, 122

[13] Rose, *"Women in the United Farm Workers,* 15

[14] Quoted in Sam Kushner, *Long Road to Delano* (New York: International Publishers, 1975), 157

[15] Margaret Rose, "Traditional and Nontraditional patterns of Female Activism in the United Farm Workers of America, 1962 to 1980," *Frontiers* 11:1, 1990, 26-32

[16] Quoted in Jacques E. Levy, *César Chávez: Autobiography of La Causa* (New York: W.W. Norton & Company, Inc., 1975), 267

[17] Margaret Rose, "'Woman Power Will Stop Those Grapes': Chicana Organizers and Middle-Class Female Supporters in the Farm Workers' Grape Boycott in Philadelphia, 1969-1970," *Journal of Women's History* (Winter 1995), 6-36

[18] Susan Samuels Drake, *Progressive*, September 2000, 5

[19] J. Craig Jenkins, *The Politics of Inssurgency: The Farm Workers Movement in the 1960s* (New York: Columbia University Press, 1985), 162-172

[20] Margaret Rose, "'From the Fields to the Picket Line:' Huelga Women and the Boycott, 1965-1975," *Labor History* 31, no. 3 (Summer 1990): 271-293

[21] Linda C. Majka and Theo J. Majka, *Farm Workers, Agribusiness, and the State* (Philadelphia: Temple University Press, 1982), 237, 239, 242

[22] Julie Felner, "Woman of the Year: Dolores Huerta—For a Lifetime of Championing the Rights of Farmworkers," *MS Magazine,* January-February, 1988, 2

[23] *Bakersfield Californian*, January 25, 1991, 1-2

[24] Felner, "Woman of the Year," *MS Magazine*, January-February, 1988, 7

[25] Drake, *Progressive,* September 2002, 2

[26] *Fresno Bee,* September 3, 2000

[27] *Bakersfield Californian*, November 9, 2000

[28] *Fresno Bee*, September 3, 2000

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Lesson Title:
Domestic movements - Comparing Daniel Shays to César E. Chávez

Grade Level: Grade Eight Lesson 6

Unit of Study: The Constitution

History-Social Science Standard:

8.3.5 Know the significance of domestic resistance movements and ways in which the central government responded to such movements (e.g., Shays' Rebellion, the Whiskey Rebellion).

Correlation to K-8 California Adopted Textbooks:

Glencoe McGraw-Hill. *The American Journey*. Chapter 7: A More Perfect Union.
Houghton-Mifflin. *A More Perfect Union*. Unit 2: The Constitution of the U.S. Chapter 3: Toward the Constitution

Setting the Context:

Whenever there is a domestic resistance movement, there are always different interpretations from the media, individuals close to the movement, and the government.

Daniel Shays was a great leader to the people whom he represented. They saw him as a hero who was willing to take on the government to protect the farmers. The people who knew Daniel Shays saw a heroic figure in much the same way that those that worked directly with César E. Chávez saw him. Chávez had the added benefit of also being featured in the national media while Shays may have been supported locally, but the national media vilified him. Both men were also closely watched by the federal government.

Focus Question:

Why are domestic rebellion movements a potential threat to the federal government?

Expected Learning Outcomes:

Students will explain the tensions that arise from a government willing to allow some domestic resistance.

Assessment:

Students will create a magazine cover and letters from friends and an FBI-type report to re-discover Daniel Shays. Students can be measured by how closely their Shays

documents correlate to the material available on César E. Chávez. Informal assessment can be conducted during classroom discussions.

Key Concepts:

conflict
rights

Essential Vocabulary:

domestic rebellions
Communism
FBI
Cold War
Articles of Confederation

Primary Sources:

- FBI Memorandum dated 10-8-65 from Mr. DeLoach to M. A. Jones – attached and at http://foia.fbi.gov/chavez/chavez1a.pdf (pages 4-6)
- FBI Memo from M. A. Jones to Wisk Memo (Document 124) RE: National Farm Workers Association – attached and at http://foia.fbi.gov/chavez/chavez1a.pdf (pages 72-75
- Oral Interview with Paulino and Victoria Pacheco – attached and at http://chavez.scientech.com:8080/. Go to documents, then to interviews, then to Pacheco, Paulino and Victoria

Visuals:

TIME Magazine Cover, July 1969 – attached or at http://www.sfsu.edu/%7Ececipp/cesar_chavez/images/cesartimemag2.gif

Procedure

Motivation:

1) Display the TIME cover. Have the students answer the following questions on their own paper. Stress that there are no specific right or wrong answers. The purpose of this activity is to get them thinking about the man who was César E. Chávez.

   What is the first thing that grabs your attention when you first look at this picture?

   Why does it do this?

   Why would the artist do this?

How does the choice of colors affect the painting?

What materials were used to create this picture?

How are these materials appropriate to the subject?

What can we tell about this man from what he's wearing?

What can we tell about the man overall?

Describe the painting style?

How does the painting style suit the man?

How does this picture make you feel? Why

2) Ask for student responses. The following are a few possible answers based on artistic interpretation.

What is the first thing that grabs your attention when you first look at this picture? (Eyes)

Why does it do this? (Contrast - light against dark)

Why would the artist do this? (The eyes are the windows to the soul)

How does the choice of colors affect the painting? (Earth tones, man of the earth, warm)

What materials were used to create this picture? (Pastels)

How are these materials appropriate to the subject? (Pastels are made from earth, subject works the land, pastels are naturally rough, as is the subject)

What can we tell about this man from what he's wearing? (Not rich, etc.)

What can we tell about the man overall? (Hispanic, young, healthy, etc.)

Describe the painting style? (Loose, rough, not exact or photographic)

How does the painting style suit the man? (He's rough, a worker, etc.)

How does this picture make you feel? Why? (All possible answers)

Making Connections:

Students should be familiar with period of the Articles of Confederation in American history. Students should be familiar with the plight of the migrant farm workers and the key role that Chávez played within the movement. In addition, students should understand the role that the FBI played during the cold war period.

Vocabulary Activities:

Cold War vocabulary and the Articles of Confederation should be taught prior to the lesson. The information on the concept of domestic rebellions should be discussed at the end of the lesson as a comparison between Shays' Rebellion and the UFW movement.

Guided Instruction:

1) After completing the motivation activity, ask the students to read the Oral Interview of Paulino and Victoria Pacheco. Have the students volunteer adjectives to describe César E. Chávez according to the oral interview.

2) Use the same reading activity with the FBI documents. Students will have to use their inference skills to come up with adjectives.

3) After reviewing the Critical Period and Shays' Rebellion, have students create a magazine cover of Daniel Shays, another group conduct an oral interview of two students that lived as farmers during the Articles of Confederation, and finally, an FBI-type report on the activities of Daniel Shays prior to the rebellion.

4) Student groups should then display their projects to the class.

Integrating Language:

Speaking and listening skills will be enhanced during classroom discussions on subject material. The motivating activity will help students develop a purpose for the reading. The group doing the FBI report will improve upon expository writing skills.

Enrichment:

1) Students can read the CDE middle level biography of César E. Chávez prior to or after the assignment - attached or at http://chavez.scientech.com/Teachers/ Lessons/ Resources/Biographies/Middle_Level_Biography.htm

2) Most textbooks offer a deeper understanding of the cold war period.

3) Comparing the Constitution to the Articles of Confederation will bring about a greater understanding of the time period, since the Constitution was mainly written to fix the problems with the Articles.

Service Learning:

Domestic rebellions are a result of a lack of dialogue and understanding between the two parties. Students can research issues where discord is brewing in their community and develop a plan to get the parties to openly share their views in a civic forum.

UNITED STATES GOVERNMENT

Memorandum

TO : Mr. DeLoach

DATE: 10-8-65

FROM : M. A. Jones

SUBJECT: COMMUNIST INFILTRATION OF THE NATIONAL FARM WORKERS ASSOCIATION DELANO, CALIFORNIA

Tolson
Belmont
Mohr
DeLoach
Casper
Callahan
Conrad
Felt
Gale
Rosen
Sullivan
Tavel
Trotter
Tele. Room
Holmes
Gandy

On October 6, 1965, [redacted] telephonically contacted your office and asked to have an Agent stop by to see him. SA [redacted] contacted [redacted] later on 10-6-65.

[redacted] related that on 10-5-65, the Office of Economic Opportunity announced a grant of $267,887 for the National Farm Workers Association to use in a self-help education project to teach migrant workers in Kern, Kings and Tulare Counties of California, citizenship and money management. Direction of the project will be handled by Cesar Chavez, the elected Executive Director of the National Farm Workers Association. Chavez is a former migrant worker and a former employee of the Industrial Areas Foundation in California. The Association was described as a nonprofit organization of persons of Mexican-American descent.

[redacted] related information has come to [redacted] attention indicating Chavez possibly has a subversive background. He said allegedly Chavez had sought a job with the Peace Corps in 1961 but had been rejected. [redacted] was quite vague as to the type of information concerning Chavez and finally stated that reportedly [redacted] has a file on Chavez allegedly showing a communist background. [redacted] said he was checking with the House Committee on Un-American Activities and had checked with the Civil Service Commission which advised it had no record on Chavez.

On October 7, 1965, [redacted] contacted SA [redacted] and stated there were several other individuals involved with the National Farm Workers Association who allegedly have subversive backgrounds. These individuals were identified as Eli Havens, an organizer of the Association and affiliated with the California Migrant Ministry; Larry Tliong and Ben Gines, organizers for the Agricultural Workers Organizing Committee; Pete Manuel and Marcello Tamsi, local union leaders; and Dolores Huerta, secretary of the National Farm Workers Association. [redacted] stated all of the named individuals are from the Delano, California, area and are presently involved in a strike against grape growers in the area. He had no specific indication of subversive backgrounds on any of the individuals named, but stated he understands local authorities, [redacted] have information about them. He said he has been told that a recent issue of "The Worker" or some other communist publication carried a picture of Delores Huerta. RM 100 - 442795

Enclosure – Sent 10-14-65 ST-115 MCT-45

1 - Mr. Tolson - Enclosure

1 - Mr. DeLoach - Enclosure

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M. A. Jones to DeLoach
RE: COMMUNIST INFILTRATION OF THE
NATIONAL FARM WORKERS ASSOCIATION

[redacted] stated he is quite concerned about this Association being given a grant by the Office of Economic Opportunity particularly where there is indication that the named individuals have subversive connections. He asked if we could check on the National Farm Workers Association, which he said was only recently organized; the California Migrant Ministry; and the above-named individuals and furnish him any information which would be of assistance in deciding what, if any, action he should take concerning this matter. We have enjoyed a limited but cordial relationship with [redacted]

[redacted]

INFORMATION IN BUFILES:

Bufiles contain no record identifiable with the National Farm Workers Association, the California Migrant Ministry, Marcello Tamsi, Ben Gines and Delores Huerta. No photograph of Huerta was found in any issue of "The Worker" received in the Bureau since the first of August, 1965.

The only information identifiable with Chavez is a communication dated 9-19-65 from [redacted] asking if we can identify Cesar EChavez, a Mexican male, 35 to 38 years of age, who was an applicant for Peace Corps Director in 1962 and is Director of the National Farm Workers Association in Delano. The communication also indicates Chavez had applied to establish a Farm Workers Association credit union; that he is associated with the Student Non-Violent Coordinating Committee; the California Church Council; and the AFL-CIO farm labor strike in Delano. His address was listed as 1651 Kensington with an office at 102 Albany and a telephone listed to him at 630 Fairmont all Delano. [redacted] was advised by radiogram dated 9-20-65 that Chavez possibly [illegible] with FBI number 298-533-D, born 9-12-26 in Mexico; fingerprinted 1945 and 1954 by Immigration and Naturalization at El Paso, Texas, for immigration violations, departed to Mexico 10-1-59 in lieu of deportation. (32-2972-15837)

By letter of 6-3-65 [redacted] requested the Attorney General for any information indicating communists or subversive affiliations on the part of Chavez. A similar request was made in the same letter on David Ward Havens described as a white American male, born 12-17-35, residing at 3706 Robin Lane, Visalia, California. This letter was referred to the FBI and a check revealed no identifiable data on Chavez or Havens. [redacted]

[redacted] (100-7254-3996 and 4002)

[redacted]

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A. Jones to DeLoach memo
RE: COMMUNIST INFILTRATION OF THE
NATIONAL FARM WORKERS ASSOCIATION

[redacted]

RECOMMENDATIONS:

(1) That the enclosed airtel be sent to Los Angeles instructing that Offi to check its files on the foregoing organizations and individuals and to interview [redacted] determine what, if any, information they may possess concerning alleged subversive activities of these individuals.

(2) That [redacted] be confidentially briefed by a representative of your office concerning the foregoing information and any pertinent information subsequently reported by Los Angeles.

OK.

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UNITED STATES GOVERNMENT

Memorandum

TO : Mr. Wick

DATE: 3-10-66

FROM : M. A. Jones

SUBJECT: COMMUNIST INFILTRATION OF THE NATIONAL FARM WORKERS ORGANIZATION DELANO, CALIFORNIA

On March 9, 1966, [redacted] contacted Bureau Headquarters and requested a representative to stop by to see him. On March 10, 1966, SA [redacted] called on the [redacted]

[redacted] stated the Senate Subcommittee on Migratory Labor, chaired by Senator Harrison A. Williams (D-N. J.) is going to open hearings on Monday, March 14, 1966, in Sacramento, California, into various farm labor activities, including the current National Farm Workers Association strike against grape growers in the Delano, California, area. [redacted] He stated he continues to receive information indicating communist activity and communist influence in this strike operation, and he hopes to get to the bottom of this through the Subcommittee's hearings. He furnished [redacted] the enclosed list of fifty individuals reportedly involved with the strike activity and asked if we would check these individuals and furnish him any information indicating communist association. [redacted] reminded [redacted] that in October, 1965, we furnished him background information on several of the individuals listed. He pointed out that without identifying data, any check on the individuals would be inconclusive. [redacted] then revised his request and asked if we could furnish him on a confidential basis any information we may have indicating communist activity or influence relating to the current farm workers strike in his area. He stated that he will be going to California on Friday, March 11, 1966, and asked that any information we are able to furnish him be supplied to [redacted] who could relay same to him in California.

Our relations with [redacted] have been cordial in the past and we have previously furnished him some data regarding persons involved in the farm workers strike. Our current investigation under the above caption was instituted in October, 1965, based on information furnished by [redacted]

Enclosure

1 - Mr. DeLoach
1 - Mr. Wick
1 - Mr. Sullivan
DWR/ELR:bab (7)

ENCLOSURE ATTACHED MCT-15 REC-47

10 MAR 16 1966

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PROPOSED MARCH SPONSORED BY CONGRESS OF RACIAL EQUALITY, DELANO TO SACRAMENTO, CALIFORNIA, MARCH 18, 1966, TO APRIL 10, 1966
INFORMATION CONCERNING

Source 1, it was [redacted] opinion that CORE would support such a project, but doubted if the organization would actually organize and direct the march as CORE did not feel the Negro people were too involved in such a project since most of the farm workers and grape vineyard tenders were either Mexican-American or Orientals.

On March [redacted], 1966, Source 2 advised a meeting of [redacted] the Southern California District Communist Party was held in Los Angeles on the evening of [redacted] During the course of the meeting, [redacted] Southern California District Communist Party, briefly discussed the fact that plans were under consideration for a march from Delano, California, to Sacramento, California, a distance of some 300 miles, in support of the Delano grape strike. [redacted] pointed out that the "Kennedy Senate Committee" (U. S. Senate Subcommittee on Migratory Farm Labor chaired by Senator Harrison A. Williams, Jr., and including Senators Robert Kennedy, Edward Kennedy and George Murphy) will hold hearings in Delano on March 16, 1966. According to [redacted] it was suggested the march be held after the Senate Committee hearings and to possibly begin on Sunday, April 3, 1966, or Monday, April 4, 1966. [redacted] suggested the march could be started any time after April 1, 1966, which was the start of the Easter vacation, and, in this way, CORE, the Student Non-Violent Coordinating Committee (SNCC), and all the students could join in the march. [redacted] noted the real question facing the proposed march was the fact that Governor Edmond G. "Pat" Brown, Governor of State of California, was attempting to put pressure on the "Kennedy Senate Committee" hearings not to go to Delano because it might be conducive to starting a riot, and if the "Kennedy Senate Committee" did go to Delano, it would hurt the Governor's chances during the California State Primary on June 7, 1966. [redacted] stated Brown was against the march and was making every effort to muster his forces to stop the march since he felt it was planned for a very poor time. [redacted] reported that James Hoffa would possibly be in the Los Angeles area and efforts would be made to have Hoffa participate in the march in some way.

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UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to File No.

Los Angeles, California
March 11, 1966

PROPOSED MARCH SPONSORED BY CONGRESS OF RACIAL EQUALITY, DELANO TO SACRAMENTO, CALIFORNIA, MARCH 18, 1966, TO APRIL 10, 1966
INFORMATION CONCERNING

The March 14, 1966 issue of "Newsweek," a national magazine, on Page 19, under the caption "The Periscope," reported:

"The Long March
The longest protest march to date is scheduled for late this month in California. The Congress of Racial Equality has mustered about 50 marchers as the nucleus of a force that will spend from March 18 until April 10 (Easter Sunday) covering the 250 miles from Delano, Calif., to the state capital of Sacramento. (The Selma, Ala., marchers covered 54 miles.) Purpose of the trek is to support the six-months-old grapeworkers' strike in the Delano area."

The following information was furnished by sources who have furnished reliable information in the past:

On March 10, 1966, Source 1 advised he had been in contact with [redacted] Congress of Racial Equality (CORE), Los Angeles, California, and [redacted] did not appear to have any details on the article, which appeared in "Newsweek" magazine March 14, 1966, as to its source or concerning the proposed march. According to

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Excluded from automatic downgrading and declassification

100-442[illegible]

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M. A. Jones to Wick memo
RE: COMMUNIST INFILTRATION OF THE NATIONAL FARM WORKERS ORGANIZATION

This is a limited inquiry which is concerned with determining whether there is communist infiltration of the National Farm Workers Association, the organization which initiated and controls this strike. We have received reports that in [redacted], the Communist Party [redacted] in Los Angeles, met at the home of [redacted] to discuss the farm strike and the role that the communists might have in aiding the strikers. [redacted]

Sources have reported that Harvey Richards, Atherton, California, a reporter for the "Peoples' World," has covered certain portions of the strike activity around Delano, California, and that he took a photograph of Delores Huerta, Vice President of the National Farm Workers Association, which photograph appeared in the October 2, 1965, issue of "Peoples' World." Sources did not know whether Richards came to the Delano area to cover the strike at the specific request of individuals connected with the National Farm Workers Association or merely was their as a reporter.

It was reported in November, 1965, that [redacted] a member of the Central Du Bois Club of Los Angeles, had been in the Delano, California, area in connection with obtaining aid for the striking farmers. She was accompanied by [redacted], who has also been identified as a member of the Central Du Bois Club of Los Angeles. This Club reportedly has made a concerted effort to collect food and clothing for the striking farm workers. It is apparent that there is considerable communist interest in this farm workers strike, but it appears that, at present, the actual communist influence is only marginal at best.

RECOMMENDATION:

That someone in your office confidentially advise [redacted] regarding above information.

Handled 3-14-66 V
W.H. Goo Baker
Adm Ast. To Congressman
Date

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PAULINO & VICTORIA PACHECO

What is your name?

Paulino Pacheco and Victoria Pacheco

When was the first time that you met César and in what capacity?

[Paulino] We met César Chávez the first 25 days he was starting the union in 1968. I was working in a company in Oakland when five of my co-workers decided to go see César. We keep going to go see him frequently. In 1969, we began to organize our own local union in the company. When we organized the union, we did not have much to offer the Farm Workers. So, César suggested to us that we should take one portion of our funds to cover the funeral expenses in case one of the Farm Workers died. Also, he suggested we put money aside into a savings account so we could borrow against it without having to pay interest. Days past, days, and then César asked us how the memberships were going in Santa Maria. We told him that nobody wanted to join. It was $15 a year for an insurance policy that came with the membership. César said not to worry about it, that they should wait for miracle. A couple of months past by when our first member with paid membership died in an automobile accident in Indio, CA on his way to Mexico. So, I called César and told him one of our members had died. César asked how old he was, because the death benefit depended upon his age. I told him he was 30-years-old. César said his benefit would be $1000. César asked where his family lived and I told him he had only his mother. César said to bring his mother and we will have fiesta to raise money to help her out with the funeral expenses. César said to call the newspapers; make up a HUGE check and hold it up in front of the television. We had the fiesta and gave his mother the check so she could return home. We had a lawyer there to make sure it was all in proper order. And it was all taken care of. Two weeks later, he called me and asked how things were going. I told him that there was a long line of people waiting to join and César said, "Didn't I tell you that there would be a miracle." People were joining the union.

Now that you had all of these members, what did César say to you?

[Paulino] That was the 14th of June 1969. César came to Santa Maria to visit us. Before that time, he had only been with us once before. He asked what is going on in Santa Maria and we told him that not much was going on. He told us he wanted us to put toilets in the fields and have fresh water available, so the workers could rest and take a break. So, we went to Santa Maria and started talking about the toilets and the people asked what we meant by "toilets". Never before have there been toilets in the fields; not even my grandfather had toilets. We worked real hard and so we called it the "Toilet Revolution." We did things peacefully, so we were able to put the toilets up without much resistance. We were able to win that concession. Then the farmers put up more toilets in the fields and gave the workers fresh water. Before this, the women had to dig round holes in the ground to take care of their needs.

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On the 14th of June 1969 César came to speak at the local college. The cafeteria there was jam-packed. This was the first time he had come here and the people wanted to hear him. He impressed them very much.

How did he impress you?

[Paulino] Tremendously.

How?

[Paulino] César was an inspiration to the farm workers. We listened to the message that he had given us when he was suffering in 1968. We knew that he was going to help us; he was going to save us, he had to help us. We could see it and we could feel it. We had hope. We knew how he was and we believed in him. He changed our lives. We were the same people, but with a different mental attitude than we had when we stared this fight.

My wife and I were in jail many times; but, after we had been in jail the first time we lost our fear. We were ready to continue our fight for the farm workers. We began to fight with greater courage.

What was your impression of him?

[Paulino] He was charismatic and a man of great sympathy. A great spirit. He loved everyone. He said he knew the farmers have a lot of money; but, we didn't have the time. We can do it; but, we cannot use violence. We have to be patient and do it peacefully. So, watch yourselves. We will win; but, only by patience, and that we were the ones that were going to do it and get justice for the workers

Do you have a memory on him?

[Paulino] Yes, I have many and I'll tell you of one.

César was always very poor. One night he came to a house where they were having a house meeting to organize a group. He had not eaten in two days. When he came into the house, he saw a huge platter of fried chicken that the woman had placed on the table. He was so hungry that he could not concentrate on the meeting. He said goodbye and went to his car. All he could think of was the chicken that was on the table in the house. So, he returned to the house, saying that he had lost his pen. He pretended that he had dropped it under the table. He reached down to pick it and, as he came up, he took a deep breath through his nose and said, "What a marvelous smell." The wife of the worker asked him if he was hungry. He told her that he was. He established within himself, at that time, that what makes a man spiritual and believing is having confidence in oneself. From that time on he did what he could to make sure the people did not go hungry.

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Do you have any memories of César?

[Victoria] I have many, but I cannot talk about them.

What can you say to the school students in California? How should they remember him and what should they learn about him?

[Victoria] The children should know that César was in favor of education for the children. He was felt strongly about the children and the families. The papas and the adults should be concerned that the children go to school. The adults should fight to make a better life for the children. They should be farsighted and fight to get out of the environment that they find themselves in. He left many messages. He was a man of vision. He was a prophet of his time. Men, women, and children should never forget him. He is a memory to keep for all time. He was a great example.

The men and the women were ready to make sacrifices for him. Where did that trust come from?

[Paulino] He came from a peasant family. His grandfather was a peasant; he came from Mexico when he was two years old. His father was also a peasant. So, he knows the life of a peasant. He knows what it is like. He knew the suffering and enslavement of peasantry. He understood this type of life. When we were struggling, his message was, 'We fight together. We fight for a cause and we do not use violence. And so, we stay together and fight for our cause, for our race and for your rights. We stick together for justice.'

Do you have anything more to say?

[Paulino] My wife and I are very proud that we were able to participate in the story of César Chávez. And we hope that whoever studies or reads this will gain an understanding of the man that César Chávez was.

Cover of Time Magazine, July 1969

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Lesson Title:
The Economy and Dr. Martin Luther King Jr. and César E. Chávez

Grade Level: Grade Eight Lesson 7

Unit of Study: Launching the Ship of State

History-Social Science Standard:

8.4.3 Analyze the rise of capitalism and the economic problems and conflicts that accompanied it (e.g., Jackson' s opposition to the National Bank; early decisions of the U.S. Supreme Court that reinforced the sanctity of contracts and a capitalist economic system of law).

Correlation to K-8 California Adopted Textbooks:

Houghton Mifflin. *A More Perfect Union. Why We Remember*

Setting the Context:

Many of the protest movements of Martin Luther King Jr. and César E. Chávez were a response to a capitalistic system that favored laissez-faire government. Both men took to social action in order to foster change within capitalism.

Focus Question:

What is lasses-faire?
How much should government be involved in the government?
Does capitalism benefit all within society?

Expected Learning Outcomes:

Students will see the connections between Dr. Martin Luther King Jr. and César E. Chávez as change agents.

Assessment:

Students will make direct connections to the two leaders (movements) as they go through the readings. This will create background information for discussion on the focus question. The teacher should first assess the student self-stick notes ("yellow stickies") to make sure they understand the three different types of connections to text that can be made. During the discussion, the student usage of the word "capitalism" will help the teacher assess whether the students understand what the term means.

Key Concepts:

justice
power
capitalism

Essential Vocabulary:

activism
social change
radical methods
pesticides
Capitalism

Primary Sources:

Chavez, Cesar E., Speech by César E. Chávez January 12, 1990, "Lessons of Dr. Martin Luther King, Jr." attached and at www.sfsu.edu/~cecipp/cesar_chavez/cesarmlk.htm

Visuals:

- Photograph of César E. Chávez – attached and at http://chavez.scientech.com/teachers/Lessons/resources/pictures/cesarportrait,unk,ufw.jpg
- Dr. Martin Luther King, Jr. – attached and at http://chavez.scientech.com/teachers/Lessons/resources/pictures/MartinLutherKingJr1727553.jpg
- Dolores Huerta picture with T-shirt that says "Grapes Kill." – search in http://chavez.scientech.com:8080/research

Procedure

Motivation:

This lesson would fit well with any activities dealing with celebrations of Dr. Martin Luther King, Jr. or Human Rights Day. (This lesson should be an extension of the original celebration so that the importance of the individual or event is not undermined by these extended activities).

The students should then be asked to discuss to what the lesson or celebration they just completed might have to do with a bag of grapes (or other fruit). What connections might there be? Discussion should follow.

Making Connections:

Students should have a solid understanding of Dr. Martin Luther King, Jr. as an agent for social change that went beyond protesting for civil rights for African Americans. He was someone that ultimately cared about all people, though his efforts could only be concentrated on a few groups at once. Dr. Martin Luther King, Jr. was a strong supporter of César E. Chávez's efforts. César E. Chavez looked to Dr. Martin Luther King, Jr. as an inspiration for what he was trying to accomplish.

Vocabulary Activities:

Students will do a brainstorming activity with the name or picture of Dr. Martin Luther King, Jr. The words activism, social change, and radical methods should be branching out from center. Students should brainstorm and see if there are connections from their brainstorming to the key words.

The word pesticides can be enforced by having a discussion that deals around the types of pesticides that are used. It can also be compared to the word organic where discussion can surround the benefits and problems associated with fruit that is raised with pesticides and food that is raised organically.

The term capitalism should be discussed prior to the classroom discussion on the focus question. It should be brought up naturally within the classroom activities leading up to this lesson.

Guided Instruction:

1) After motivation and vocabulary activities, students should be explicitly taught that one of the best ways to improved reading comprehension is to make connections as they read, much like what they were doing during the brainstorming activity and the motivation activity.

2) The teacher should explicitly mention that good readers make connections as they read. There are three kinds of connections that people make as they read. Text to self; text to text; and text to world. The teacher should explain what each of these means. Students should then be given a few examples of connections out loud and asked what kind of connections they represent. This is a way of informally assessing whether students understand the difference between the three kinds of connections.

3) A teacher-read-aloud should be modeled to help reinforce the connections that good readers make. The teacher can take any expository reading material and begin reading out loud, stopping and thinking aloud of the kind of connections that the teacher is making in his or her head while they read.

4) Students should each be handed self-stick notes and told that they are to help them write down connections as they read. Instead of doing it in their heads as the teacher did, they will be writing them down. Students need to be informed that with time they will eventually stop using the self-stick notes as the teacher notices that they are automatically making connections in their heads.

5) The students should then individually read César E. Chávez's speech on the "Lessons of Dr. Martin Luther King, Jr." Students should be encouraged to make connections as they read and to put the self-stick notes in the area where they made the connection and label them t/s, t/t, or t/w. They also need to explicitly explain the connection they made.

6) At the end of the lesson, the students should share their connections with other students.

7) Now that students have some basic schema about the types of human rights that both Dr. Martin Luther King, Jr. and César E. Chávez wanted for society, the students can discuss the focus question. The issue of capitalism and human rights is one that has been argued since the inception of a large-scale capitalistic system. If the students answer in the affirmative to the focus question, a good follow up question might be: "If all benefit, then why did people like Dr. Martin Luther King, Jr. and César E. Chávez continue to feel that some groups within the society were not benefiting; in fact, they were being exploited?"

Integrating Language:
The explicit teaching of reading and the gradual release of responsibility to the students will greatly aid in reading comprehension. The classroom dialogue surrounding the focus question will help students with speaking and listening skills.

Enrichment:

1) The César E. Chávez middle level biography that is attached will help students see the connection between Chávez and the larger civil rights movement in the United States. http://chavez.scientech.com/Teachers/Lessons/Resources/Biographies/Middle_Level_Biography.htm

2) Any biography of Dr. Martin Luther King, Jr. will contain information about his care and compassion for all people and his prolific role as a change agent.

Service Learning:

Students can be asked to promote César E. Chávez role as part of the larger civil rights movement to help people understand that César E. Chávez should be looked at as a human rights leader as well as a labor reformer. The same can be done for Dr. Martin Luther King, Jr. to extend his legacy beyond that of a civil rights reformer for African American civil rights.

Speech by Cesar E. Chavez

January 12, 1990

Source: Cesar E. Chavez, January 12, 1990.

Lessons of Dr. Martin Luther King, Jr.

My friends, today we honor a giant among men: today we honor the reverend Martin Luther King, Jr.

Dr. King was a powerful figure of destiny, of courage, of sacrifice, and of vision. Few people in the long history of this nation can rival his accomplishment, his reason, or his selfless dedication to the cause of peace and social justice.

Today we honor a wise teacher, an inspiring leader, and a true visionary, but to truly honor Dr. King we must do more than say words of praise.

We must learn his lessons and put his views into practice, so that we may truly be free at last.

Who was Dr. King?

Many people will tell you of his wonderful qualities and his many accomplishments, but what makes him special to me, the truth many people don't want you to remember, is that Dr. king was a great activist, fighting for radical social change with radical methods.

While other people talked about change, Dr. King used direct action to challenge the system. He welcomed it, and used it wisely.

In his famous letter from the Birmingham jail, Dr. king wrote that "The purpose of direct action is to create a situation so crisis-packed that it will inevitably open the door to negotiation."

Dr. king was also radical in his beliefs about violence. He learned how to successfully fight hatred and violence with the unstoppable power of nonviolence.

He once stopped an armed mob, saying: "We are not advocating violence. We want to love our enemies. I want you to love our enemies. Be good to them. This is what we live by. We must meet hate with love."

Dr. King knew that he very probably wouldn't survive the struggle that he led so well. But he said "If I am stopped, the movement will not stop. If I am stopped, our work will not stop. For what we are doing is right. What we are doing is just, and god is with us."

My friends, as we enter a new decade, it should be clear to all of us that there is an unfinished agenda, that we have miles to go before we reach the promised land.

The men who rule this country today never learned the lessons of Dr. King, they never learned that non-violence is the only way to peace and justice.

Our nation continues to wage war upon its neighbors, and upon itself.

The powers that be rule over a racist society, filled with hatred and ignorance.

Our nation continues to be segregated along racial and economic lines.

The powers that be make themselves richer by exploiting the poor. Our nation continues to allow children to go hungry, and will not even house its own people. The time is now for people, of all races and backgrounds, to sound the trumpets of change. As Dr. King proclaimed "There comes a time when people get tired of being trampled over by the iron feet of oppression."

My friends, the time for action is upon us. The enemies of justice wants you to think of Dr. King as only a civil rights leader, but he had a much broader agent. He was a tireless crusader for the rights of the poor, for an end to the war in Vietnam long before it was popular to take that stand, and for the rights of workers everywhere.

Many people find it convenient to forget that Martin was murdered while supporting a desperate strike on that tragic day in Memphis, Tennessee. He died while fighting for the rights of sanitation workers.

Dr. King's dedication to the rights of the workers who are so often exploited by the forces of greed has profoundly touched my life and guided my struggle.

During my first fast in 1968, Dr. King reminded me that our struggle was his struggle too. He sent me a telegram which said "Our separate struggles are really one. A struggle for freedom, for dignity, and for humanity."

I was profoundly moved that someone facing such a tremendous struggle himself would take the time to worry about a struggle taking place on the other side of the continent.

Just as Dr. King was a disciple of Ghandi and Christ, we must now be Dr. King's disciples.

Dr. King challenged us to work for a greater humanity. I only hope that we are worthy of his challenge.

The United Farm Workers are dedicated to carrying on the dream of reverend Martin Luther King, Jr. My friends, I would like to tell you about the struggle of the Farm workers who are waging a desperate struggle for our rights, for our children's rights and for our very lives.

Many decades ago the chemical industry promised the growers that pesticides would bring great wealth and bountiful harvests to the fields.

Just recently, the experts are learning what farm workers, and the truly organized farmers have known for years.

The prestigious National Academy of Sciences recently concluded an exhaustive five-year study which determined that pesticides do not improve profits and do not produce more crops.

What, then, is the effect of pesticides? Pesticides have created a legacy of pain, and misery, and death for farm workers and consumers alike.

The crop which poses the greatest danger, and the focus of our struggle, is the table grape crop. These pesticides soak the fields. Drift with the wind, pollute the water, and are eaten by unwitting consumers.

These poisons are designed to kill, and pose a very real threat to consumers and farm workers alike. The fields are sprayed with pesticides: like Captan, Parathion, Phosdrin, and Methyl Bromide. These poisons cause cancer, DNA mutation, and horrible birth defects.

The Central Valley of California is one of the wealthiest agricultural regions in the world. In its midst are clusters of children dying from cancer.

The children live in communities surrounded by the grape fields that employ their parents. The children come into contact with the poisons when they play outside, when they drink the water, and when they hug their parents returning from the fields.

And the children are dying.

They are dying slow, painful, cruel deaths in towns called cancer clusters, in cancer clusters like McFarland, where the children cancer rate is 800 percent above normal. A few months ago, the parents of a brave little girl in the agricultural community of Earlimart came to the United Farm Workers to ask for help.

The Ramirez family knew about our protests in nearby McFarland and thought there might be a similar problem in Earlimart. Our union members went door to door in Earlimart, and found that the Ramirez family's worst fears were true:

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There are at least four other children suffering from cancer in the little town of Earlimart, a rate 1200 percent above normal.

In Earlimart, little Jimmy Caudillo died recently from Leukemia at the age of three.

Three other young children in Earlimart, in addition to Jimmy and Natalie, are suffering from similar fatal diseases that the experts believe are caused by pesticides.

These same pesticides can be found on the grapes you buy in the stores.

My friends, the suffering must end. So many children are dying, so many babies are born without limbs and vital organs, so many workers are dying in the fields.

We have no choice, we must stop the plague of pesticides.

The growers responsible for this outrage are blinded by greed, by racism, and by power.

The same inhumanity displayed at Selma, in Birmingham, in so many of Dr. King's battlegrounds, is displayed every day in the vineyards of California.

The farm labor system in place today is a system of economic slavery.

My friends, even those farm workers who do not have to bury their young children are suffering from abuse, neglect, and poverty.

Our workers labor for many hours every day under the hot sun, often without safe drinking water or toilet facilities.

Our workers are constantly subjected to incredible pressures and intimidation to meet excessive quotas.

The women who work in the fields are routinely subjected to sexual harassment and sexual assaults by the grower's thugs. When our workers complain, or try to organize, they are fired, assaulted, and even murdered.

Just as Bull Connor turned the dogs loose on non-violent marchers in Alabama, the growers turn armed foremen on innocent farm workers in California.

The stench of injustice in California should offend every American. Some people, especially those who just don't care, or don't understand, like to think that the government can take care of these problems. The government should, but won't.

The growers used their wealth to buy good friends like Governor George Deukmajian, Ronald Reagan, and George Bush.

My friends, if we are going to end the suffering, we must use the same people power that vanquished injustice in Montgomery, Selma and Birmingham.

I have seen many boycotts succeed. Dr. King showed us the way with the bus boycott, and with our first boycott we were able to get DDT, Aldrin, and Dieldrin banned in our first contracts with grape growers. Now, even more urgently, we are trying to get deadly pesticides banned.

The growers and their allies have tried to stop us for years with intimidation, with character assassination, with public relations campaigns, with outright lies, and with murder.

But those same tactics did not stop Dr. King, and they will not stop us.

Once social change begins, it cannot be reversed.

You cannot uneducate the person who has learned to read. You cannot humiliate the person who feels pride. And you cannot oppress the people who are not afraid anymore.

In our life and death struggle for justice we have turned to the court of last resort: the American people. And the people are ruling in our favor.

As a result, grape sales keep falling. We have witnessed truckloads of grapes being dumped because no one would stop to buy them. As demand drops, so do prices and profits. The growers are under tremendous economic pressure.

We are winning, but there is still much hard work ahead of us. I hope that you will join our struggle.

The simple act of refusing to buy table grapes laced with pesticides is a powerful statement that the growers understand.

Economic pressure is the only language the growers speak, and they are beginning to listen.

Please, boycott table grapes. For your safety, for the workers, and for the children, we must act together.

My friends, Dr. King realized that the only real wealth comes from helping others.

I challenge each and every one of you to be a true disciple of Dr. King, to be truly wealthy.

I challenge you to carry on his work by volunteering to work for a just cause you believe in.

Consider joining our movement because the farm workers, and so many other oppressed peoples, depend upon the unselfish dedication of its volunteers, people just like you.

Thousands of people have worked for our cause and have gone on to achieve success in many different fields.

Our non-violent cause will give you skills that will last a lifetime. When Dr. King sounded the call for justice, the freedom riders answered the call in droves. I am giving you the same opportunity to join the same cause, to free your fellow human beings from the yoke of oppression.

I have faith that in this audience there are men and women with the same courage and the same idealism, that put young Martin Luther King, Jr. on the path to social change.

I challenge you to join the struggle of the United Farm Workers. And if you don't join our cause, then seek out the many organizations seeking peaceful social change.

Seek out the many outstanding leaders who will speak to you this week, and make a difference.

If we fail to learn that each and every person can make a difference, then we will have betrayed Dr. King's life's work. The reverend Martin Luther King, Jr. had more than just a dream, he had the love and the faith to act.

God Bless You.

Photograph of César E. Chávez

Martin Luther King, Jr.

Lesson Title:
The Need for Ecumenism- From the Great Awakening to Delano

Grade Level: Grade Eight Lesson 8

Unit of Study: Connecting Past Learnings, a New Nation.

History-Social Science Standard:

8.1.1 Describe the relationship between the moral and political ideas of The Great Awakening and the development of revolutionary fervor.

Correlation to K-8 California Adopted Textbooks:

Houghton Mifflin. *A More Perfect Union. American Journey*

Setting the Context: (historical background)

The American Great Awakening created conflict among the religious groups in early eighteenth century America. This disharmony, mainly created by itinerant preachers like George Whitefield, led to a need for tolerance and a movement towards the separation of church and state that was later incorporated into the Virginia Statute for Religious Freedom and the First Amendment of the Constitution. The principle of separation of church and state makes it possible for people to join in an ecumenical movement. Therefore, the spiritual arguments of the Great Awakening laid the foundation for the spiritual agreements that we have today. The need for such ecumenism was clearly needed in the struggle for better conditions among the migrant workers. Though César E. Chávez was a devoted Catholic, he saw both the beauty and necessity of ecumenism. The migrant farm worker movement lends a practical way for students to make connections from the colonial period to the present day.

Focus Question:

What is ecumenism?
What does it mean to have separation of church and state?
Is ecumenism possible without the separation of church and state?

Expected Learning Outcomes:

The students will explain the importance of ecumenism in terms of providing strength to political movements like the American Revolutionary War and the migrant workers' struggle for individual rights.

Assessment:

Students will create a cause and effect pattern graphic organizer and use it to write an essay that makes real world connections.

1) The Cause and Effect chart will help demonstrate understanding of the discussion. The measurement should include a clear connection between the two historical periods.

2) The student essay can elaborate on the information in the cause-effect chart. The grading rubric should include an assessment of the historical connections.

Key Concepts:

democracy
pluralism
separation of church and state

Essential Vocabulary:

Ecumenism
Great Awakening

Primary Sources:

"The Mexican American And The Church" by César E. Chávez. *El Grito*, Summer 1968 – attached and at http://chavez.scientech.com/Teachers/Lessons/Resources/documents/8-13_Speeches_Statements_1968-71_f.pdf

Excerpt from *The Autobiography of Benjamin Franklin*. Edited by Frank Woodworth Pine. New York: Garden City Publishing Company, 1916. Pp. 191-198.

The Virginia Statute for Religious Freedom, 1786 at http://usinfo.state.gov/usa/infousa/facts/democrac/42.htm

"A Summary of Events In The Grape Strike 1965" Source: FWA. "Farm Workers Association." – attached and at http://www.sfsu.edu/~cecipp/cesar_chavez/chron1965.htm

Visuals:

Picture of César E. Chávez and Jesse Jackson - attached and at http://www.inmotionmagazine.com/cl.html

Map of original 13 colonies – attached

A graph showing the religious diversity in the colonies prior to the Revolutionary War.

Picture of George Whitefield – attached

Procedure

Motivation:

Discussion: On the back of the dollar bill it says "E Pluribus Unum." What does that mean? Is this true with religion? Why or why not? Follow up: Does religion unite or divide? Give examples.

Go on to develop a vocabulary graphic organizer around the word "ecumenism." The easiest way is to split the board in half and, after giving a strong definition for ecumenism, have the students list examples of ecumenism on the board on the left, and on the right have students list nonexamples. This should be easy, but will demonstrate for the students the fact that both examples and nonexamples readily exist in today's world.

Making Connections:

Students should understand that many of the original 13 English colonies were founded on religious principles. For many colonies, religion was an accepted part of government, either as a state-sanctioned religion or a state-supported religion.

Students should also understand that many of the Mexican American migrant workers were Roman Catholic, but not all. They should also understand that César E. Chávez sought to unite people regardless of race, religion, or ethnicity, though he is often equated with only Mexican Americans. César E. Chávez was a great ecumenical leader.

Vocabulary Activities:

Use César E. Chávez speech to get at the heart of ecumenism.

If teacher chooses, the students can also go through the time-line of the Delano Grape Strike to identify ecumenical instances.

The second part of the motivation exercise should help with vocabulary development. However, this can be expanded using the Frayer model for introducing or reinforcing vocabulary. Instead of splitting the board in two, divide into four quadrants. Extend the left side to have the top show historical examples and the bottom left show recent examples with the right side of the board doing the same with nonexamples. This will help the students make even more connections to the vocabulary word.

Guided Instruction:

1) Use motivation activity along with the making connections section to activate prior knowledge and create schema, along with developing essential vocabulary.

2) Create an understanding of The Great Awakening period by using Benjamin Franklin's autobiography describing George Whitefield. Explain to the students Whitfield's magnetism and draw, as well as the conflict he created among established religions.

3) Ask the students whether itinerant preachers like Whitefield were more likely to unite or divide people in the colonies. Most classes will be split in their answers but steer the discussion towards the fact that though there will always be disagreement, there will also be some unity among those that disagree. Discussing things, even though they are controversial, brings about grouping.

4) Next, ask the students if it is possible to create an understanding among people who have such different core values and beliefs. The answer is that it is possible and our country is an example of how it is possible. The answer lies in the First Amendment. It was developed as a response to the great divisions that could be found around America as a result of the Great Awakening and the combination of Church and State in most states.

5) Present the excerpt from the Virginia Declaration of Rights that deals with religious freedom and the first clauses of the First Amendment. Ask students if they see the influence that the Virginia Declaration had on the First Amendment. Explain to the students that the Virginia Declaration was instrumental in creating the first two clauses of the First Amendment. The Virginia Declaration was written, in part, because of the circumstances surrounding the Great Awakening. The Virginia Statute created a spirit of cooperation that helped unite us after the Revolutionary War. The First Amendment is a civic guide for living with our deepest differences because it takes religion out of the government arena so that government is neutral towards religion and conscience. Of course, this has not always been the case, but the principle of separation of church and state continues to be our guiding principle.

6) Have the students read César E. Chávez's speech on the Mexican American and the Church. Discuss with students if such a speech would have been possible without the First Amendment's religion clauses? Why or why not?

   Some possible answers are: a) If there was a state church Chávez would likely not have had the same kinds of freedoms to express himself, especially if he was from a minority religion; b) Since the majority of Americans in early America limited the right of immigrants to vote, it is unlikely that any religion other than Protestantism would have been allowed to be the state church. As a result, it is unlikely that the Roman Catholic Church would have had such a solid presence among the migrant workers; c) It would have been unlikely that there would be a spirit of ecumenism among the

churches. When one church is state supported, there is not as strong of a need to work together with other churches.

The teacher can also choose to have the students go though the UFW time-line of the Grape Strike. Students can highlight or underline ecumenism within the explanation of the strike.

7. The students can now create, with the help of the teacher, a cause and effect chart. Have students split their papers in two. At the left they can write "Consequences of the Great Awakening;" on the right can be "Effects of the First Amendment religious liberty clauses." Students should then list the information presented in the lesson in the appropriate sections of their cause and effect chart.

8. The processing can end here or the students can go on to develop an essay making the connections between the Great Awakening and the spirit of ecumenism found within the migrant farm worker movement.

9. End the class with a discussion of the following questions:

   Did the Delano Grape Strike gather a national following because of its moral or political arguments?

   Does the First Amendment offer a framework from which we can live with our deepest differences?

Integrating Language:

Listening is essential for this lesson to work. Students need to develop good listening skills to go beyond some of the instant defensive emotions that come up when discussing religions. They will also need to practice active listening to fill out the cause and effect chart.

Reading comprehension is enforced by the development of schema in regards to the essential vocabulary. Students are also required to read with a purpose throughout the lesson.

Discussion skills will also be used when discussing issues of ecumenism.

Enrichment:

1) There are many Internet sites that deal with George Whitefield. However, his sermons are too lengthy for most middle level students.

2) The spirit of the time period is captured within Thomas Paine's Common Sense. More information on Paine and his work, including a video discussion of the time

period, can be found at C-SPAN's Web site created for their American Writers series [http://www.americanwriters.org/

3) The First Amendment Center's Web site [http://www.freedomforum.org] is a wonderful reference for any individual wanting to see application of the First Amendment. It provides valuable guidelines for teaching about religion within the curriculum.

Service Learning:

The spirit of ecumenism is more important now than ever before. Students can do their part in bringing awareness to this need by asking their local ministers and religious leaders about ecumenical movements in their area or suggesting that such a dialogue needs to get started. The students can also research to see if their local school district has a policy for dealing with issues of religious diversity within the school district. The First Amendment Center/Freedom Forum can contribute valuable information towards this goal.

[1968]

The Mexican-American and the Church

By Cesar E Chavez, Director
United Farm Workers Organizing Committee, AFL-CIO

The place to begin is with our own experience with the Church in the strike which has gone on for thirty-one months in Delano For in Delano the Church has been involved with the poor in a unique way which should stand as a symbol to other communities Of course, when we refer to the Church we should define the word a little We mean the whole Church, the Church as an ecumenical body spread around the world, and not just its particular form in a parish in a local community The Church we are talking about is a tremendously powerful institution in our society, and in the world That Church is one form of the Presence of God on Earth, and so naturally it is powerful It is powerful by definition It is a powerful moral and spiritual force which cannot be ignored by any movement Furthermore, it is an organization with tremendous wealth Since the Church is to be servant to the poor, it is our fault if that wealth is not channeled to help the poor in our world

In a small way we have been able, in the Delano strike, to work together with the Church in such a way as to bring some of its moral and economic power to bear on those who want to maintain the status quo, keeping farm workers in virtual enslavement In brief, here is what happened in Delano

Some years ago, when some of us were working with the Community Service Organization, we began to realize the powerful affect which the Church can have on the conscience of the opposition In scattered instances, in San Jose, Sacramento, Oakland, Los Angeles and other places, priests would speak out loudly and clearly against specific instances of oppression, and in some cases, stand with the people who were being hurt Furthermore, a small group of priests, Fre McDonald, McCollough, Duggan and others, began to pinpoint attention on the terrible situation of the farm workers in our state

At about that same time, we began to run into the California Migrant Ministry in the camps and fields They were about the only ones there, and a lot of us were very suspicious,

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since we were Catholics and they were Protestants However, they had developed a very clear conception of the Church It was called to serve, to be at the mercy of the poor, and not to try to use them After a while this made a lot of sense to us, and we began to find ourselves working side by side with them In fact, it forced us to raise the question why OUR Church was not doing the same We would ask, "Why do the Protestants come out here and help the people, demand nothing, and give all their time to serving farm workers, while our own parish priests stay in their Churches, where only a few people come, and usually feel uncomfortable?"

It was not until some of us moved to Delano and began working to build the National Farm Workers Association that we really saw how far removed from the people the parish Church was In fact, we could not get any help at all from the priests of Delano When the strike began, they told us we could not even use the Church's auditorium for the meetings The farm workers' money helped build that auditorium' But the Protestants were there again, in the form of the California Migrant Ministry, and they began to help in little ways, here and there

When the strike started in 1965, most of our "friends" forsook us for a while They ran - - or were just too busy to help But the California Migrant Ministry held a meeting with its staff and decided that the strike was a matter of life or death for farm workers everywhere, and that even if it meant the end of the Migrant Ministry they would turn over their resources to the strikers The political pressure on the Protestant Churches was tremendous and the Migrant Ministry lost a lot of money But they stuck it out, and they began to point the way to the rest of the Church In fact, when 30 of the strikers were arrested for shouting Huelga, 11 ministers went to jail with them They were in Delano that day at the request of Chris Hartmire, director of the California Migrant Ministry

Then the workers began to raise the question "Why ministers? Why not priests? What does the Bishop say?" But the Bishop said nothing But slowly the pressure of the people

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grew and grew, until finally we have in Delano a priest sent by the new Bishop, Timothy Manning, who is there to help minister to the needs of farm workers His name is Father Mark Day and he is the Union's chaplain Finally, our own Catholic Church has decided to recognize that we have our own peculiar needs, just as the growers have theirs

But outside of the local diocese, the pressure built up on growers to negotiate was tremendous Though we were not allowed to have our own priest, the power of the ecumenical body of the Church was tremendous on the Church The work of the Church, for example, in the Schenley, Di Giorgio, Perelli-Minetti strikes was fantastic They applied pressure - and they mediated

When poor people get involved in a long conflict, such as a strike, or a civil rights drive, and the pressure increases each day, there is a deep need for spiritual advice Without it we see families crumble, leadership weaken, and hard workers grow tired And in such a situation the spiritual advice must be given by a friend, not by part of the opposition Thus, what sense does it make to go to Mass on Sunday and reach out for spiritual help, and instead get sermons about the wickedness of your cause" That only drives one to question and to despair The growers in Delano have their spiritual problems we do not deny that They have every right to have priests and ministers who serve their needs BUT WE HAVE DIFFERENT NEEDS, AND SO WE NEEDED A FRIENDLY SPIRITUAL GUIDE And this is true in every community in this state where the poor face tremendous problems

But the opposition raises a tremendous howl about this They don't want us to have our spiritual advisors, friendly to our needs Why is this? Why indeed except that THERE IS TREMENDOUS SPIRITUAL AND ECONOMIC POWER IN THE CHURCH The rich know it, and for that reason they choose to keep it from the people

The leadership of the Mexican American Community must admit that we have fallen far short in our task of helping provide spiritual guidance for our people We may say, "I don't feel any such need I can get along " But that is a poor excuse for not helping

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provide such help for others For we can also say, "I don't need any welfare help I can take care of my own problems " But we are all willing to fight like hell for welfare aid for those who truly need it, who would starve without it Likewise we may have gotten an education and not care about scholarship money for ourselves, or our children But we would, we should, fight like hell to see to it that our state provides aid for any child needing it so that he can get the education he desires LIKEWISE WE CAN SAY WE DON'T NEED THE CHURCH THAT IS OUR BUSINESS BUT THERE ARE HUNDREDS OF THOUSANDS OF OUR PEOPLE WHO DESPERATELY NEED SOME HELP FROM THAT POWERFUL INSTITUTION, THE CHURCH, AND WE ARE FOOLISH NOT TO HELP THEM GET IT

For example, the Catholic Charities agencies of the Catholic Church has millions of dollars earmarked for the poor But often the money is spent for food baskets for the needy instead of for effective action to eradicate the causes of poverty The men and women who administer this money sincerely want to help their brothers It should be our duty to help direct the attention to the basic needs of the Mexican-Americans in our society needs which cannot be satisfied with baskets of food, but rather with effective organizing at the grass roots level

Therefore, I am calling for the Mexican-American groups to stop ignoring this source of power It is not just our right to appeal to the Church to use its power effectively for the poor, it is our duty to do so It should be as natural as appealing to government and we do that often enough

Furthermore, we should be prepared to come to the defense of that priest, Rabbi, minister, or layman of the Church, who out of commitment to truth and justice gets into a tight place with his pastor or bishop It behooves us to stand with that man and help him see his trial through It is our duty to see to it that his rights of conscience are respected and that no bishop, pastor or other higher body takes that God given, human right away

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Finally, in a nutshell, what do we want the Church to do? We don't ask for more cathedrals We don't ask for bigger churches or fine gifts We ask for its presence with us, beside us, as Christ among us We ask the Church to sacrifice with the people for social change, for justice, and for love of brother We don't ask for words We ask for deeds We don't ask for paternalism We ask for servanthood

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A SUMMARY OF EVENTS IN THE GRAPE STRIKE 1965

Source: FWA. "Farm Workers Association."

September 8

AWOC declares a strike against Delano-area grape growers, AWOC asks for $1.40 per hour and 25 cents a box for the workers. Approximately 1000 members, mainly of Filipino decent, refuse to go to work or stage sit-ins at camps. Packing sheds are picketed.

September 9

Filipino workers in some camps are evicted; in other camps all utilities are shut off. Growers refuse to negotiate.

September 18

Over 1000 members of the National Farm Workers Association attend a strike meeting and vote unanimously to join AWOC in the strike. The cooperation of different unions and strike groups makes the strike unique.

September 19

FWA director Cesar Chavez meets with AWOC director Al Green. The two unions pledge to cooperate and to seek the same wage goals of $1.40 an hour and 25 cents a box. An FWA member is beaten up while distributing leaflets.

September 20

150 FWA pickets in roving bands begin picketing vineyards in a 400-square mile area extending from McFarland to Tipton. Hundreds of workers leave the fields and join the cause of the unions. It soon becomes evident that the growers plan a campaign of violence and intimidation as they buzz our pickets in their cars and pick-ups, nearly hitting some union members. Many guns and security guards are in evidence. A strike sign is blasted with a shotgun, and grower's son-in-law arrested.

September 21

The California Council of Churches, the Student Non-Violent coordinating Committee, the Congress of Racial Equality, and many other organizations pledge support to the strike and send volunteer personnel. Workers continue to leave the fields. Police begin taking thousands of photographs of pickets.

September 22

Many workers come out of the fields, including Mexican-Americans, Puerto Ricans, Arabic, African Americans and Anglos. A picket is knocked down by a grower's car, others are threatened by growers and foremens wielding guns. Pickets puzzled by growers' cars are discouraged by police when they attempt to file complaints, the unions stress policy of non-violence.

October 1

Over half the normal work force is estimated to have left the fields. Bonafide labor disputes have been certified by the State Department of Employment at over a dozen ranches. Growers make

radio appeals in Bakersfield and begin going as far as Los Angeles and San Francisco in search of scab workers. Aid begins to pour in for strikers from all over the state.

October 7

Pick-up areas in Bakersfield and Tulare are picketed, reducing the scab force to one-third of normal. Growers begin recruiting scabs as far away as El Paso, making false promises regarding wages. Several growers are rumored ready to sign contracts, but are under pressure from big growers and outside financial power groups. An AWOC organizer is brutally beaten, and is able to file a complaint against his grower assailant only after going to the State Attorney General's Office.

October 17

Many grapes are rotting in the fields, and table grapes converted to wine. A grower is arrested for strangling a picket, Reverand David Havens of the Migrant Ministry is arrested on a charge of disturbing the peace for reading Jack London's "Definition of a Strikebreaker" to a group of scab workers. Strikers are told by the Kern County Sheriff's Office they will be arrested for shouting to workers in the fields - often their only way of informing them that a strike exists.

October 19

44 FWA pickets, including nine ministers, are arrested on a charge of unlawful assembly and failure to disperse after shouting HUELGA (strike) to workers in vineyard. They plead not guilty and ask for a jury trial; many remain in jail.

October 22

Two priests persuade 24 scabs to leave vineyard and join strike.

October 23

Increased support pours in from all over the state and the nation as a result of the arrest of the 44 pickets. A rumor that 2,000 students are due to arrive for week-end picketing causes growers to shut down their entire picking operation for two days.

October 24

Hundreds attend an outdoor mass in behalf of mothers arrested in the group of 44 pickets.

October 27

Police harrassment continues as a female picket is arrested on vague charges after following scabs home in an attempt to talk with them. Police continue to stall on accepting complaints from pickets, and aid growers repeatedly by parking between pickets and workers. Hundreds of workers continue to leave fields and labor camps.

October 28

Over 100 men leave a field as NBC films scene for Hunkley-Brinkley Report.

October 29

Over 200 men leave fields. Few pickers are left in entire area of strike.

November 7

Cesar Chavez, FWA director, is arrested on a charge of disturbing the peace after flying over vineyards in an airplane with two priests who speak to workers through a loudspeaker asking them to leave the fields. He pleads not guilty.

November 8

AWOC and the FWA are granted permits to use bullhorns in talking to scabs by the Kern County Sheriff's Department, inspite of the arrest of 44 pickets for shouting HUELGA.

November 13

Four caravans of over 25 cars and trucks bring tons of food to strikers. San Francisco area doctors and medical students set up a free clinic for strikers. Rain assures further losses by the growers, already three weeks behind in the harvest.

November 17

Longshoremen and Teamsters prevent grapes from being loaded on President Wilson's boat at pier 50 in San Francisco. The giant liner sails without them, and they are left on the dock.

VIVA LA HUELGA
VIVA LA CAUSA

National Farm Workers Association, Delano, California

César Chávez and Jesse Jackson

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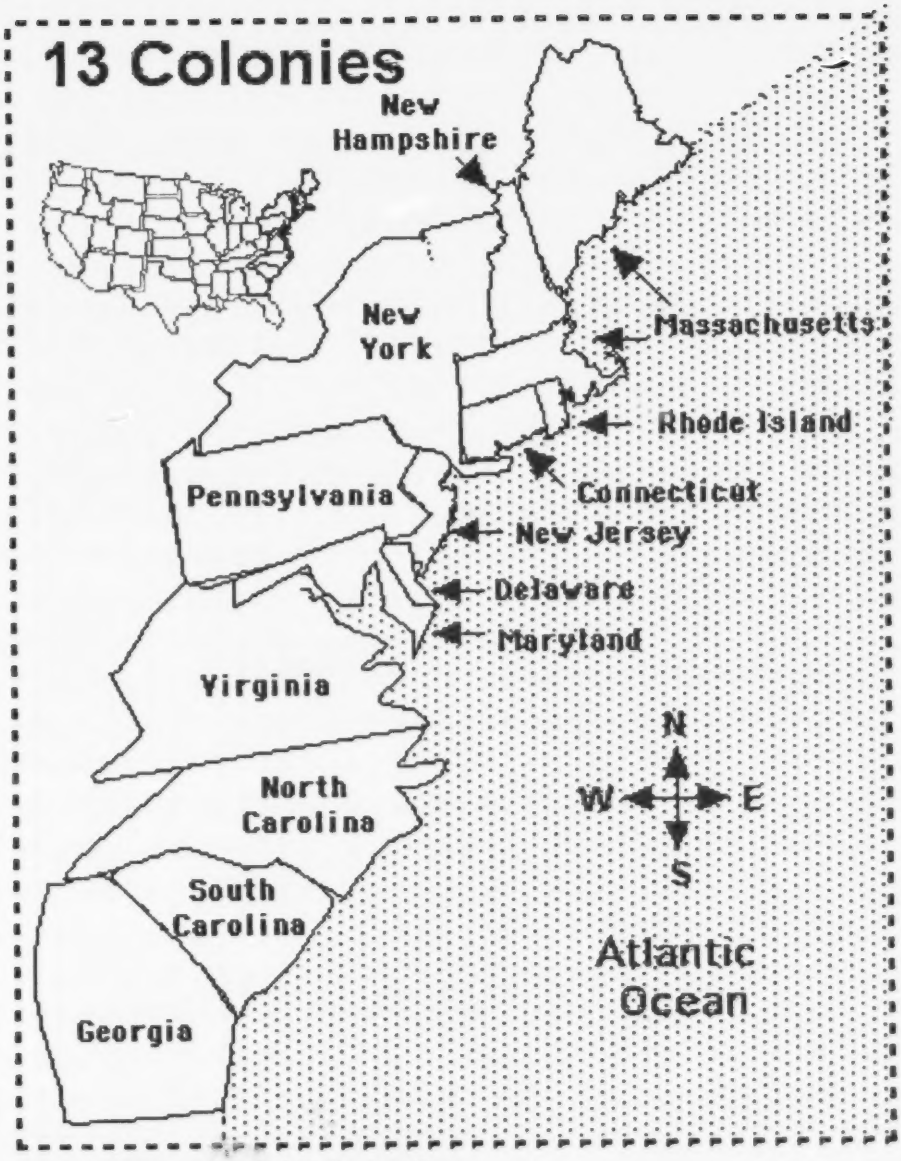

Map of Original 13 Colonies

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George Whitefield

Lesson Title:
Horace Mann and the Purpose of Public Education

Grade Level: Grade Eight Lesson 9

Unit of Study:

The Divergent Paths of the American People: 1800-1850; The Northeast

History-Social Science Standard:

8.6.5 Trace the development of the American education system from its earliest roots, including the roles of religious and private schools and Horace Mann's campaign for free public education and its assimilating role in American culture.

Correlation to K-8 California Adopted Textbooks:

Houghton Mifflin. *A More Perfect Union.* Chapter 14 pp. 412, 424.

Setting the Context:

Though Thomas Jefferson and other early American leaders brought up the idea of universal public education, it was Horace Mann who is given credit as the "father of the public school system."

It would be reasonable to believe that by the 1950s and 1960s the issues would have been worked out enough that public education would serve as an institution that would benefit the children of migrant workers. It was not. One of the goals of the migrant farm worker movement was to secure a proper education for their children. It was as important to the migrant workers to be activists for public education as for any of the demands they fought for in the fields.

Focus Question:

What were some of the goals that Horace Mann had for public education?

Was education one of the goals that migrant workers fought for?

Historically, how were Mexican American migrant workers' children treated in some of the public schools?

Expected Learning Outcomes:

Through the use of a JIGSAW reading activity, students will be able to analyze how some migrant worker families felt about the educational experiences their children were receiving.

Assessment:

Students will generate a consensus list of the aims of public education from the discussions that they have on the oral interviews. Students can be measured in comparison to the other cooperative education groups.

Key Concepts:

Democracy

Essential Vocabulary:

Assimilation

Primary Sources:

Students should actively read and use the following oral interviews of the clergy on the CDE Web site at http://chavez.scientech.com:8080/research. This includes Cardinal Mahoney and Rev. Chris Hartmire.

Visuals:

Photo Archive: "Farm workers not only picketed in the fields but picketed for better teachers and classrooms for the children in Guadalupe, CA. 1974." http://chavez.scientech.com:8080/research

Other photos from the archives on the CDE Web site would be appropriate showing religious leaders involved. http://chavez.scientech.com:8080/research

Procedure

Motivation:

Start by asking the students why they come to school. Though there will be some negative comments, it is more than likely that eventually the students will start discussing the positive benefits of school. Lead the discussion towards possible reasons that people in the early 1800s would have wanted universal public education for all children. Show the students the visuals of migrant workers picketing for better schools and the César E. Chávez Elementary School Mural – copy attached and at http://www.sfsu.edu/%7Ececipp/cesar_chavez/sisepuede.htm. Explain to them that Chávez and the migrant workers were very interested in bettering education for students.

Making Connections:

Students should be aware of some of the problems that are encountered by children of migrant farm workers. Some of the problems are hard to avoid, (like inconsistent education because of the moving around that occurs), but others were a result of prejudice. Teachers might want to have their students read part of the middle level biography on César E. Chávez so that they can make a connection to the type of schooling that César E. Chávez experienced to the relate to of those in the oral interviews.

Vocabulary Activities:

A discussion on the purposes of education should include a discussion on assimilation. As a result, the vocabulary should come up within the discussion itself. It is not important for the students to agree on the purposes of education, since it will be different for everyone, but assimilation was one of the reasons specified by Horace Mann and others.

Guided Instruction:

1) After the motivation activity and the vocabulary activity, have the students break into cooperative learning groups.

2) Explain to students that good listeners listen with a purpose. The purpose of this activity is to read these oral interviews to determine how these workers felt about the role that education should play for their children.

3) Students should have one student (or pair of students) pretend that they are the workers who were interviewed. While one student should play the role of interviewer, the other students will serve as note takers.

4) As the interviews take place, the listeners should take notes as to what was said about public education. The roles should then be reversed as the members of the cooperative learning group read the other oral interviews. Everyone in the group should have a turn as readers and as listeners.

5) Once the activity is completed, the students should come to a consensus of the importance of education to migrant farm workers.

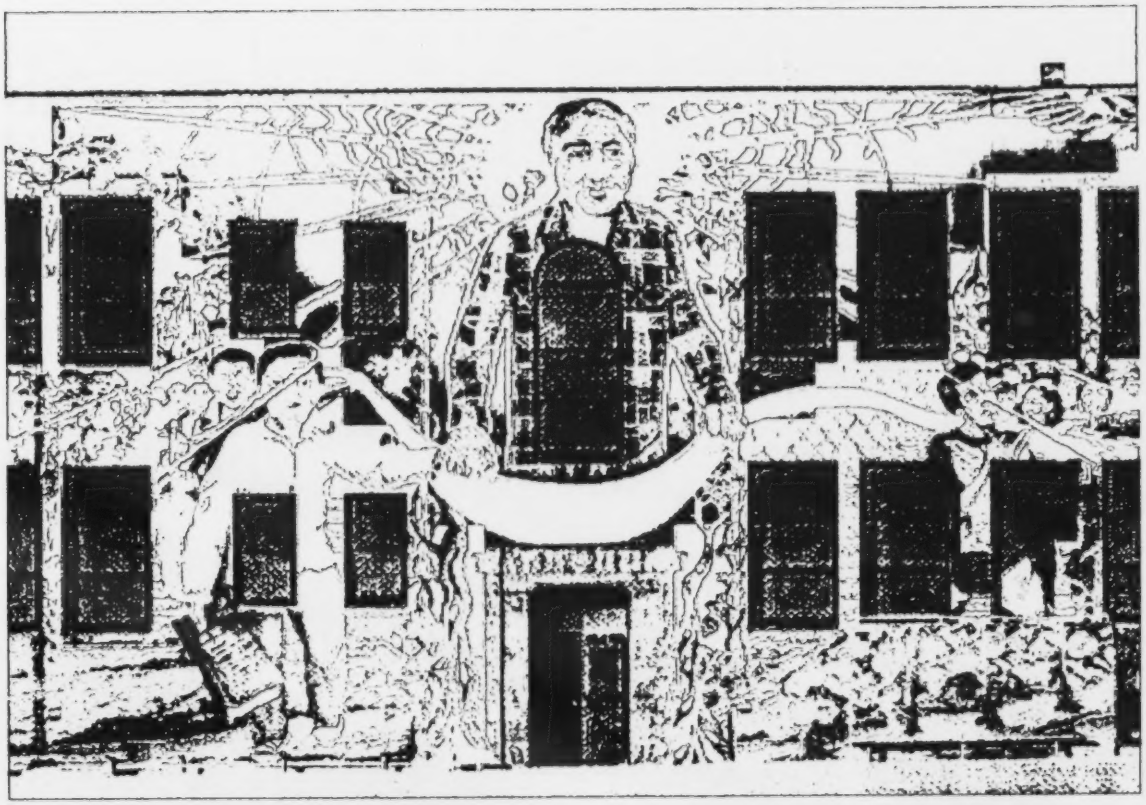
6) The class should then share their findings.

Integrating Language:

Active listening is stressed throughout the cooperative learning activities, as are good speaking and reading skills. Summary writing is emphasized as part of the listening skills.

Enrichment:

1) Students can be given excerpts of speeches made by Horace Mann, Benjamin Rush, and Thomas Jefferson about public education.
2) Students can read the section on education from the César E. Chávez middle level biography attached and at the CDE Web site http://chavez.scientech.com/Teachers/Lessons/Resources/Biographies/Middle_Level_Biography.htm



"Si Se Puede,"
Contributing artists include: Juana Alicia, Margo Consuelo Bora, Gabriela Lujan, Elba Rivera, and Olivia Quedo, and many others.
Location: Cesar Chavez Elementary School, Folsom St. (between 21st and 22nd Sts.) San Francisco, CA.

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Lesson Title:
Our Common Ground

Grade Level: Grade Eight Lesson 10

History-Social Science Standard:

8.8.5 Discuss Mexican settlements and their locations, cultural traditions, attitudes toward slavery, land-grant system, and economies.

Correlation to K-8 California Adopted Textbooks:

Houghton Mifflin. *A More Perfect Union.* Chapter 8.
Glencoe McGraw-Hill. *American Journey.* Chapters 12 and 21; *Why We Remember* Chapter 8.
Prentice Hall. *American Nation.* Chapter 11.
Call to Freedom. Chapter 17.

Setting the Context:

Mexican American "pilgrims" of Delano marched to Sacramento and demonstrated that cultural community demand for justice, freedom, and respect. César E. Chávez began in San Jose where "house meetings" got Mexican Americans first talking about civic rights and registering them to vote and moving them toward a sense of community and "union consciousness." This tradition dates back to the Spanish and Mexican ideas of community property in the Southwest. These ideas became laws that entitled farmers, "*parciantes*," to share water and provided property protections for women and children. Chávez's childhood was shaped by these values. (See attached Middle School Biography or find it on the web at http://chavez.scientech.com/Teachers/Lessons/Resources/Biographies/Middle_Level_Biography.htm.)

Focus Question:

What is community?

How is it formed?

Why do we need these groups in a democracy?

Expected Learning Outcomes:

Students will relate the effect a sense of the historic role the Mexican American communities had on the southwestern United States through law, religion, and family values is still with us.
Students will explain how we have inherited more than just language and *Cinco de Mayo* celebrations.

Assessment:

Have the students create a visual diagram of all the important communities and the historic role of the Mexican American communities to which they belong.
Through class discussion, students will explain how the U.S. has inherited more than language and *Cinco de Mayo* celebrations.

Key Concepts:

communities
culture
values

Essential Vocabulary:

liberty
collaboration
pilgrim
community
egalitarian (one who believes in human equality)

Primary Sources:

Ross, Fred, *Conquering Goliath: César Chávez at the Beginning* El Taller Grafico Press, Kenne, CA 1989, page 99.

> "The only way to do it is to get 'em all on Plan I until just before you're ready to switch to Plan II. Then tell 'em and lead 'em in that direction. That's what's known as the O.T.A.T., Fred, the One Thing At a Time principle in mass organization!" - César Chávez.

Visuals:

Select pictures from the Photo Archive on the CDE Web site at
http://chavez.scientech.com:8080/research

Procedure

Motivation:

Quotes:
"You cannot shake hands with a clenched fist." - Indira Gandhi

"We can choose to use our lives for others to bring about a better and more just world for our children." César E. Chávez

Making Connections:

Economics: Tradition of *Acequias* for 400 years: sharing a precious resource for mutual benefit.

Geography: The landscape of the Southwest and Pacific Regions

Vocabulary Activities:

1) Use the new vocabulary in sentences.

2) Put them on 3x5-inch cards for easy reference.
(See integrating language for another activity and additional vocabulary.)

Guided Instruction:

What is a community? Lead a discussion brainstorming on this topic. It's more than a geographic locality where people live together under the same government; it can also be things like common interests or a feeling.

Write the word "community" on a chalkboard or newsprint. Using "community" as a touchstone for inspiration, spend a few minutes gathering all associated words or definitions the class suggests. Write down these terms as they are named.

Have the students create a visual diagram of all the important communities to which they belong. For example, have them print their own name on an individual sheet of paper. Then have them write the names of communities they feel they belong to on separate circles of paper. Example labels can be suggested like: family, country, school, neighborhood, organization, club, church, apartment building, Internet community, sports team, and so forth.

Have them arrange the circles so that those communities most important to the student are closest to the student's name, and those least important farthest away. How might the importance of these different communities change? Have them arrange the circles according to how they felt when they were young and how they predict they might feel in the future. What communities might be added or removed in the future?

Have them create a circle for those students in the classroom. Have them write the names of people with smaller letters into the different community circles. Note any classmates' names that might be shared in more than one circle.

What if the students had been born hundreds of years ago, or some other period of history you've been studying? Would the list of communities be different? Why? Conjecture on what communities would be important to a person from another time. Use the textbook chapter to examine community importance during the nineteenth

century and how the development of our country was added by this social structure. Make the contemporary connection for the students with César's story.

Integrating Language:

Write a poem or short essay using terms from the American civil rights movements:
Injustice

Freedom

Segregation

sit-in

boycott

civil rights

nonviolence

passive resistance

racism

brotherhood

oppression

creed

equality

martyr

dream

Enrichment:

Research the "*Acequia*" system in New Mexico where communities have shared water for centuries.

Assessment:

Assignment: Research a local person who you admire for their commitment to democracy or building common ground through collaboration.

Research guide - Biography data sheet (You may use this as a guide when you research a personality from the history of your town.)

1) What is the personality's name? When and where were they born? If applicable, when and where did they die?

2) What were the most important experiences in this person's life?

3) What local contributions did this person make? How did this person help in the development of the city? Or how did this person lead his or her ethnic group?

Service Learning:

Neighborhood issues

How are people joining together to resolve these issues?

What community resources do we have today? With a partner, interview representatives from these community groups (police officer, park ranger, club president). Name a problem they dealt with?
How did it come up? How were citizens involved in solving it? (Videotape interviews if possible.)

This is a list of possible community problems that offer service opportunities ideas:

community gardens

voter registration

helping seniors

transportation

homelessness

AIDS

suicide prevention

farm and food issues

traffic and safety

hate crimes

endangered species

parks

drinking and driving

teen support groups

graffiti

animal rights

eating disorders

Lesson Title:
Time Travel with César Chávez

Grade Level: Grade Eight Lesson 11

History-Social Science Standard:

8.12 Students analyze the transformation of the American economy and the changing social and political conditions in the United States in response to the Industrial Revolution.

8.12.6 Discuss child labor, working conditions, and laissez-faire policies toward big business and examine the labor movement, including its leaders (e.g., Samuel Gompers), its demand for collective bargaining, and its strikes and protests over labor conditions.

Correlation to K-8 California Adopted Textbooks:

Houghton Mifflin. *A More Perfect Union.* Labor Unions. Chapters 15, 17 and 18.
Prentice Hall. *The American Nation.* Chapters 15, 23.
Oxford History of U.S. Why We Remember Chapter 17 Labor. Chapter 31 "Picking and Picketing"

Setting the Context:

Child Labor, working conditions and policies toward big business and labor movement collective bargaining, strikes and protests.

Focus Question:

Would César's nonviolent methods of organizing the farm workers have worked in the 1890s? Who had greater power during the late nineteenth century employers or workers? Why?

Expected Learning Outcomes:

The early labor organizations of the nineteenth century will be understood. The conflicts between the Agrarian Society and Industrialization will be examined.

Key Concepts:

Conflict and justice

Essential Vocabulary:

strike

employer

arbitration

collective bargaining

union

tenements

sweatshops

Primary Sources:

The UFW Web site [http://www.ufw.org] and the Association of Farmworker Opportunity Programs Web site [http://www.afop.org/

Visuals:

Pictures of César marching, giving a speech. Document Center on the CDE Web site at http://chavez.scientech.com:8080/research

Setting the Context:

César E. Chávez: "The women have to be involved. They're the ones working out in the fields with their husbands. If you can take the women out to the fields, you can certainly take them to meetings."

Mary Harris "Mother" Jones was a unique leader of the last century and she would have agreed with César. This lesson will compare César Chávez and Mother Jones.

Both suffered hardships and were determined individualists who had a remarkable impact on the American labor movement. Both helped bring change to American society by their ceaseless struggle to make the public aware of existing problems.

Mother Jones was the founder of the Industrial Workers of the World, but is remembered for her practical politics. She awaken a "can do spirit" in others, as did Chávez. For 50 years, she campaigned against child labor and for decent working conditions and a living wage for minors, steel and garment workers. All of this even before women had gained the right to vote.

Procedure

Motivation:

"There is the will of the people to endure and fight against oppression. I think we call this the American Spirit." John Steinbeck.

"We can choose to use our lives for others to bring about a better and more just world for our children." César E. Chávez

Making Connections:

$1.40 per hour in 1965 for the average worker
22 cents per hour in 1900 for the average worker
How many hours do you need to work to buy a bicycle? In 1900? In 1965? Now?
1900 bike cost = $14.65
1965 bike cost = $85.99
Today what is the per hour wage? Cost of bike?

Vocabulary Activities:

Create a personal vocabulary booklet and start with these words.

Guided Instruction:

Prior to this assignment, access the biography on the Web site appropriate to your students' grade level. Use the Textbook assignment and biography reading on Chávez.

Time Travel with César

He said: "We can choose to use our lives for others to bring about a better and more just world for our children."

Take him back to the nineteenth century and the time of the Populist movement. Would his methods have worked back then? What differences would you see? Would his type of nonviolent leadership be effective?

Industrialization vs. Agrarian Society: Define the terms

Answer the questions

Write a speech for him to give at _____ on _____.

Step into the time machine with your friend César Chávez and push the button for ___ ___ ____.

Integrating Language:

Read César's speech "We shall overcome" September 16, 1965. What is he asking for?

Enrichment:

Pretend it is 1903. Write a speech that César could deliver at President Roosevelt's home after he has marched with Mother Jones 124 miles from Philadelphia to New York, for the Children's Crusade.

Assessment tool for the speech:
Speech Presentation Grading Sheet:
1-5 points for each area (1=poor ... 5=excellent)

1) 300 words in length?
2) Gave 2-4 clear examples that are historically accurate?
3) Had illustrations / visuals?
4) Spoke loudly and clearly
5) Their objectives were clear
6) Persuasion

Total score: _____
Comments: _____

Assessment:

If Mother Jones traveled to our world, would she be pleased or not with the treatment of children in the work force?

800,000 children work on farms and only 55% of these children finish high school.

They earn $2.50 per hour or less.

20% of farm deaths are children.

48% work in fields sprayed with pesticides.

Write a speech for Mother Jones to give on TV. Include facts, then and now.

Service Learning:

Write a letter to your Congressman or Senator about the issues of child labor in the U.S. Share your findings and ask how we can help change the situation.

Sources for further service ideas:
César E. Chávez Web site (sponsored by San Francisco State University)
http://www.sfsu.edu/%7Ececipp/cesar_chavez/chavezhome.htm
Free the Children Organization Web site http://www.freethechildren.org/

Lesson Title:
Service for Citizenship

Grade Level: Grade 8 Lesson 12

History-Social Science Standard:

Service Learning Standards as listed, plus matches to History-Social Science Standards in 6, 7, and 8

6th Grade

Standard 6.1 The agricultural revolution in the early cultural development of humankind is studied. These hunter-gatherer societies adapted to and modified many different environments. Eventually domesticating plants and animals, they became food producers. The creation of a community garden may help students see how producing food changes the environment. Food from the garden itself can be donated to people in need.

7th Grade

Standard 7.8.4 Inventions such as the printing press revolutionize the 15th century. Disseminating information, students could do a service by e-mailing and writing letters to people in convalescent homes in other countries, etc. Compare our modern communication and the emerging technology of the Renaissance. Write a 90-second public service announcement (PSA) about an issue of concern to them. Public access channels are available for taping these PSAs.

8th Grade

Standard 8.3.6 Understanding the American Political System and the way citizens participate in it is the focus. Volunteer for a local political campaign stuffing envelopes, answering phones, etc. (League of Women Voters, Kids Voting, and School Board).

Standard 8.12 Transformation of American Economy and changing social and political conditions. Reformers in labor business, human rights (women's rights, Native American, conservation) abound in this standard; therefore, service could be related to any of these modern concerns. Are their experiences similar or different from those early reformers?

César E. Chávez's work is a contemporary example of all of these service opportunities. Suggested grade level matches are:

6^{th} = pesticides

7^{th} = OSC

8^{th} = union

Correlation to K-8 California Adopted Textbooks:

Correlates with most of the State adopted textbooks.

Focus Questions:

What is Service Learning?

Why do I need to do Service Learning?

What are some examples of Service Learning going on around us now?

Expected Learning Outcomes:

Having practiced citizenship skills, students will see the value of service to their community.

Key Concepts:

Varies according to standards in grade level

Essential Vocabulary:

Service Learning
volunteer
community service
social service

Primary Sources:

[Quotes below]

Procedure

Motivation:

Quotes to Use:

"It is my deepest belief that only by giving our lives do we find life. The only real wealth comes from helping others." - César E. Chávez

"Man becomes great exactly in the degree in which he works for the welfare of his fellow men." - Mohandas K. Gandhi

"When I give, I give myself." - Walt Whitman

"You are never strong enough that you don't need help." - César E. Chávez

Making Connections:

The project may connect with many different curricula from Environmental Science to Language Art.

Vocabulary Activities:

As needed by grade level.

Guided Instruction:

Use grade level appropriate lessons and the parent letter. Their personal planning guide will assist them.

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Use grade level appropriate lessons and the parent letter. Their personal planning

SERVICE LEARNING PLANNING SHEET
César E. Chávez Project

Name _____

Goal for service project (or what I'd like to do)

_____

What I need to find out (what type of project can I do)

_____

_____

Research (where I go for information)

_____

_____

Partnership (or with whom could I work with to accomplish this)

_____

_____

Implementation (when? where?)

_____

_____

Problem solving (permission, transportation)

_____

_____

Project connects to what I'm learning in school?_____

_____

Integrating Language:

Persuasive writing and speaking are important to policy development and citizen action.

Enrichment:

List of other service American Promise Teaching Guide

Assessment:

Have students photograph their service learning workplace, supervisor, colleagues and any special projects, products or accomplishments of the group they worked with. The completed portfolio will serve as an assessment of the project and will help the student understand the service learning experience. See attached rubric.

Service Learning: Suggested Service Learning Reporting Form:

Name:_____

Name of Activity: _____ Date of Activity_____

Place where service was performed:_____

Numbers of hours: _____

Name of citizenship skill(s) practiced:

Relationship to unit studied in class:

Benefits gained by you community from your service:

Personal benefits gained from your service:

Service Learning Resources
These local and National groups can provide a wealth of information and support for service learning projects and/or civic education programs.

The American Promise
PO Box 514989
Los Angeles, CA 90051-4989
800-204-7722

Constitutional Rights Foundation
601 South Kingsley Drive
Los Angeles, CA 90005

Service Learning 2000 Center
24 East 25th Avenue Suite 2
San Mateo CA 94403
650-356-0288

We the People
Charles Quigley and Duane Smith, editorial directors
Center for Civic Education, 1991
5146 Douglas Fir Road Calabasas, CA 91302
800-350-4223

Service Learning Linking Classrooms and Communities, 1999 California Department of Education.

Service Learning Rubric
Projects fall into the areas of:

environment or community improvement

political action

social services

school improvement

Assessment Scoring:

3. Selected and planned a project that had life skills to learn that could be integrated into classroom. The service project filled an actual community need. Participated actively and completed the required evaluation on time showing they understood the impact their project had on the community. An essay reflects the connection between the service experience and academic curriculum besides describing the project, why it was chosen, and how they felt when it was finished.

2. Selected and planned a project that had life skills to learn. The service project filled a community need. Participated actively and completed the required evaluation on time. An essay reflects the connection between the service experience and what they learned besides describing the project, why it was chosen, and how they felt when it was finished.

1. Selected a project. The service filled a community need. Participated and completed the required evaluation on time. The essay describes the project, why it was chosen, and how they felt when it was finished.

0. The service project was not planned. Participation was limited. The required evaluation was not on time or completed fully. The reflective essay did not answer the key questions of what? why? and how?

California Service Learning Standards, Grades 6-8

*Standard 1: Students will understand how the needs of the community are identified or, when appropriate, will identify the needs of the community. Based on demonstrated understanding of these needs, students will actively participle in thoughtfully organized service that addresses the needs of the community identified by the assessment.

Standard 2: Students will develop, acquire, and demonstrate curricular knowledge and skills through participation in an integrated service learning experience.

Standard 3: Students will understand the relationship between school and community and the importance of school-community partnerships. Students and teachers will work in collaboration with individuals and organizations in the community when appropriate, to develop and implement meaningful service learning experiences that reflect their understanding of school and community resources.

*Standard 4: Students will understand and demonstrate civic responsibility through participation in a service-learning activity that improves the quality of life in the community.

Standard 5: Student will understand and explain the significance of their service learning experience, and how applying these skills and knowledge affects them as individuals, their own learning, and the community.

*A match to the philosophy of César E. Chávez

Model letter to introduce a SERVICE LEARNING PROJECT

Date

Dear Parents/Guardians,

One of the most exciting ways to help young adolescents become responsible, caring citizens is to provide them with opportunities to look beyond themselves and reach out to others. The purpose of the service learning project is to encourage these experiences. All of our eighth grade students this year will be required to select a project/s of five hours of service per semester. The first semester deadline is _____ and the second semester deadline is_____.

The concept of service learning is based upon research showing that students learn more about themselves and gain a greater degree of personal maturity when they apply skills they learn in school to real-life non-classroom situations. Some of the ways students can benefit include: a chance to meet and spend time with people of different ages and backgrounds, opportunities to develop new interests and discover new talents and abilities in themselves, and a chance to see their own actions play a meaningful role in community affairs.

Possible activities will be discussed in class to give the students ideas. If your child belongs to Scouts or a church group that is working on a project, please check with their teacher to see if it may qualify. As the year progresses, announcements will be made in class about opportunities for service. Some will be on campus and some will be in the community.

To receive class credit for the project, the teacher will provide the student with a short form to complete and turn in for Social Studies credit. Language Arts credit may be earned by writing a reflective essay. The short essay would describe the project, why it was chosen, and how it felt to complete it. If you object to this project, a research assignment is available for the same credit.

Sincerely,

(cut & return)

I/We have read the Service Learning assignment and understand what my student needs to accomplish this year.

_____ _____

Student Signature Parent/Guardian Signature

César E. Chávez
Middle School Biography

Chapter 1: *Cuentos* (Stories)

"Preservation of one's own culture does not require contempt or disrespect for other cultures." [1]

César Estrada Chávez

Stories can play a vital role in the telling of history. It is the stories, advice and proverbs of his youth that set César E. Chávez on the course to be the spokesman for thousands and role model for millions. César Estrada Chávez was born March 31, 1927, near Yuma, Arizona. His early influences shaped and firmly grounded César in a rich Mexican American tradition. His later life would open him up to new influences that he would use to unite people of many nationalities and beliefs.

César always had a strong connection to his family. He was named after his grandfather, who came to the United States in the 1880s. César's grandfather was a a peasant tied to the land through debt peonage on a Mexican ranch who escaped to the United States in order to secure a better life. César's grandparents lived on a homestead of more than a hundred acres in Arizona with their fourteen children. One of their children, Librado (which means "freed one" in Spanish) grew up to be Cesar's father. Librado married Juana Estrada and together they had six children of whom Cesar was the second oldest. Librado worked on the family farm until his 30s. He owned a few small businesses but was rarely able to make much money because they lived in an isolated area and Librado used a lot of his own money to help others. Later, Librado lost his land and the Chávez family moved in with César's *abuelita* (grandmother). Mama Tella, as she was called, was to have a profound influence on César.

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Photo Courtesy of César E. Chávez Foundation

A baptism baby picture of César Estrada Chávez sitting in a chair.

César's mother and grandmother taught him a lot about sincerity and charity through their actions. His mother, Juana, set an example of the importance of helping others regardless of their background. Chávez remembered that she "had made a pledge never to turn away anyone who came for food, and there were a lot of ordinary people who would come and a lot of hobos, at any time of the day or night. Most of them were white [nonMexican]."[2] Her kind example modeled for César the charity that many only talk about. His grandmother, Mama Tella, modeled her kindness by sharing her wisdom. She made a point to teach the Chávez children the importance of being a moral person. She did this through stories, advice, and proverbs that always had a moral point. Later on in his life, César remembered his *abuelita* as someone wise. He said, "I didn't realize the wisdom in her words, but it has been proven to me so many times since." [3] Throughout his life, César folded his grandmother's teachings into his actions and mirrored his mother's kindness to others. He also reflected their values of 'practicing what you preach.' César learned that he could not just tell others how they were supposed to live their lives; he had to do it through his example.

Mama Tella made sure that César had a strong religious upbringing. All of the children learned what it meant to be a strong Roman Catholic. She taught them to appreciate the ceremonies and teachings of the Catholic Church. Cesar became a man who relied on his faith to give him strength and direction. He understood that religion unified and

strengthened people. One example of a unifying symbol is the Virgin of Guadalupe. For Mexican Catholics, the Virgin represents a unique relationship between the people of Mexico and the Roman Catholic Church. Many Mexican Catholics (and other *Latino* Catholics) believe that the Virgin appeared to the people of the Americas as an Native American maiden in order to ease and bless their conversion to Christianity. Therefore, for many Mexican Americans, *la Virgen de Guadalupe* has always been a unifying force. César was always true to his spiritual beliefs; they guided his everyday life as well as his political action.

For Educational Use Only

Photo Courtesy of César E. Chávez Foundation

César and his sister are dressed for their First Holy Communion.

César heard stories about life in Mexico and about life in the United States after the Mexican Revolution. These stories made an impact on how he would see the world in which he would grow up. César's family told stories about the unfairness of life in Mexico. They described how

hacienda landowners would exploit their workers. He knew that the landowners expected nonstop labor in exchange for the privilege of earning a meager salary. He heard of the easy life that the rich had at the expense of the poor workers. These stories of exploitation of the poor by the rich set the stage for his strong belief in the importance of fairness and justice. Very early, César started believing that the poor were morally superior. He came to that conclusion because he felt that it was the poor that did the majority of the hard physical work. It was the poor that took care of one another when they barely had enough for themselves. To César the poor were the ones who lived a moral life.

The stories of injustice did not end at the border. His grandfather told stories about the corruption of politics in El Paso, Texas. Librado would tell stories about his family's efforts to gain political power in Arizona by voting as a united block of people. César's father became a leader in the Mexican American community of Arizona. César saw firsthand the power that could come from uniting people.

Chapter 2: *Cultura* (Culture)

"We need to help students and parents cherish and preserve the ethnic and cultural diversity that nourishes and strengthens this community— and this nation."

César E. Chávez

A problem familiar to Mexican Americans was prejudice at school. While in Yuma, Arizona, César discovered what life was like for a student who had grown up speaking and reading Spanish at home. His lessons in prejudice started his first day of school, at age seven, when the other kids started making fun of his accent and called him a "dirty Mexican." His teachers punished him for speaking in Spanish. At that time, corporal (physical) punishment was allowed in the schools and César discovered that he would get hit for speaking Spanish. He said, "When we spoke Spanish, the teacher swooped down on us. I remember the ruler whistling through the air as its edge came down sharply across my knuckles." [4] When there were fights on school grounds between Mexican kids and Anglo kids, the teachers and principals always took the side of the Anglo kids. This type of treatment again re-affirmed for César the importance of justice. It also taught him the importance of letting people be themselves. He saw how disheartening it was to be punished for just being oneself.

In 1937, César and his family were evicted from their land in Arizona and moved to California as migrant workers. They joined many others going to California during this time of the Great Depression. César experienced firsthand what it was like to wake up at 3:00 in the morning, ride a truck for an hour to get to the fields, work in the sun all day, and then return in the evening after another long ride, only to start over again the following morning. He understood that this type of hard, physical labor resulted in minimal wages and discrimination. He also knew there was no security for the workers and their families. If something happened to the worker, then his family was just out of luck. César grew up knowing the toll that such work took on a person's body and spirit.

César also learned the stories of other cultures and people. When his family began working in California, they worked alongside a multitude of races. César saw that African Americans, Anglo Americans, and Asian Americans all had similar stories of struggle, conflict, and displacement. Throughout his life César made sure that his work helped people of all races to succeed. He saw them as common brothers who could unite. Basically, César grew up understanding that

a democracy's strength comes from a variety of people working together. He never forgot that important lesson. This is one reason why César E. Chávez is not just a Mexican American hero, but a hero to all people. He believed in the strength of the people and he showed it through his actions.

As a young boy César learned from his family's stories, his personal experiences, and the teachings of others. This background, when combined with his experiences during his teenage years, lit a fire in him that would never be extinguished.

Chapter 3: *Trabajadores* (The Workers)

"It is ironic that those who till the soil, cultivate and harvest the fruits, vegetables, and other foods that fill your tables with abundance have nothing left for themselves."

César E. Chávez

During his teenage years, César personally encountered the conditions of the migrant worker. He saw the despair in the migrant camps, he witnessed the exploitation of farm workers, he had to survive on the meager wages, and he experienced ugly racism. He dedicated the rest of his life to combating such conditions and way of life of life.

César's family was always on the move. It is estimated that during the time of the Great Depression and World War II some 250,000 people worked as migrant workers, in California alone. They followed the harvest trail barely earning enough money to live on. They had to spend a lot of that precious money to buy gas to get to the next place of work. It was a hard, insecure life full of hard, physical work.

The migrant camps in which they were forced to stay were deplorable. Many camps did not have indoor plumbing and had little electricity. The houses were wood cabins that were drafty and damp. Sometimes the family had to do without cabins and, instead, lived in tents. The companies exploited the workers by charging high rent for their dwellings. The rent was taken directly from their pay. The migrant families had no choice but to stay at these places and buy food and material from company owned stores.

The migrant workers also had to deal with dishonest labor contractors. A labor contractor is someone hired by a company (in this case the growers) to find workers and oversee them. Unfortunately, many labor contractors were dishonest men, though the companies did not care as long as production continued. Many labor contractors would receive a portion of the profit that they paid the workers. Labor contractors sometimes underpaid the workers and kept the money for themselves. At other times, the contractors would under-weigh the produce in order to cheat the farm workers, or they would not pay the correct taxes and pocket the money instead. Sometimes the workers even had to pay the contractor money for the opportunity to work, since so many people were desperate for employment during this time.

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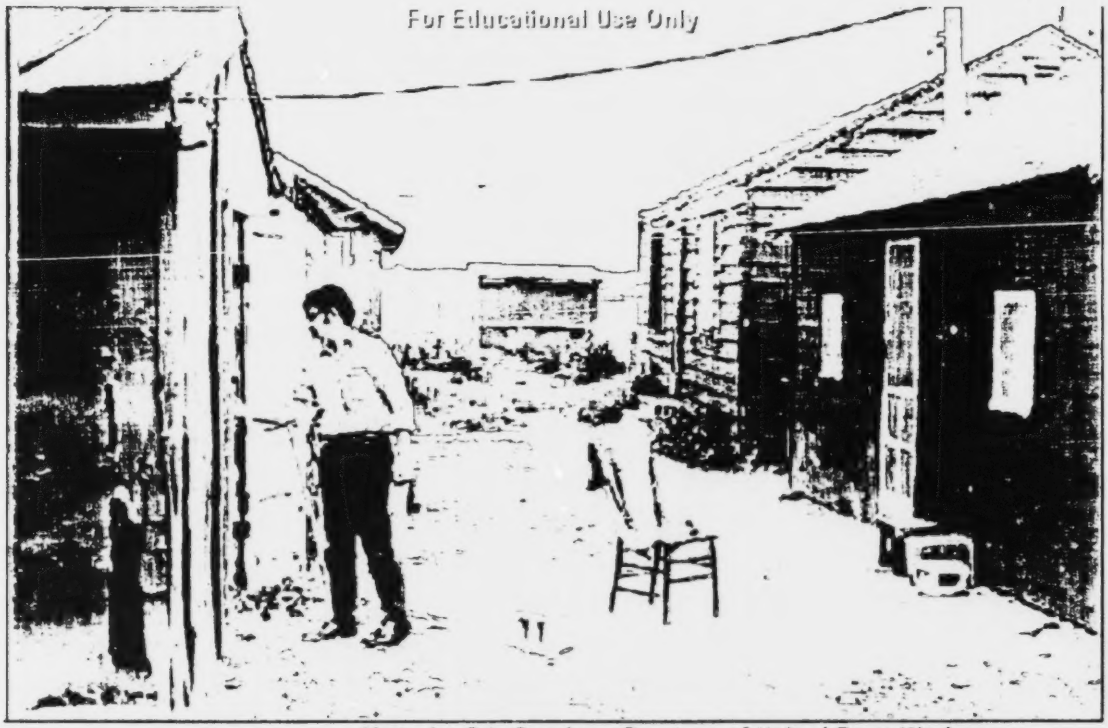

Photo by Cris Sanchez, Courtesy of United Farm Workers

Farm worker housing.

César learned these things first hand working as a child in the fields. He had to quit school after the eighth grade because his father had been hurt in a car accident and could no longer work. He had to quit school in order to help support his family.

César once recalled the backbreaking work that working in the fields required:

> **"It's like being nailed to a cross. You have to walk twisted, as you're stooped over, facing the row, and walking perpendicular to it. You are always trying to find the best position because you can't walk completely sideways, it's too difficult ..."** [5]

As a result of this experience, one of César's goals was to make working conditions for the migrant worker more tolerable.

Chapter 4: *Dignidad* (Dignity)

"Years of misguided teaching have resulted in the destruction of the best in our society, in our cultures and the environment."

"Real education should consist of drawing the goodness and the best out of our own students. What better books can there be than the book of humanity."

César E. Chávez

During his teenage years in the 1940s, César encountered ugly racism that made a strong impression on his conscience. César remembers going to a diner where a "White Trade Only" sign was posted. When he ordered a hamburger the waitress laughed at him and said: "We don't sell to Mexicans." César was once arrested for sitting in a section of a movie theater not designated for Mexicans. The schools that César attended were also segregated and full of prejudice. César remembers students being made to run laps around the track because they spoke Spanish or being forced to write 'I will not speak Spanish' 300 times on the board. Once César even had to wear a sign that said, 'I am a clown. I speak Spanish.' These experiences taught César that segregation destroys people's worth in the eyes of others. Later in his life, he talked about how hurtful this racism was and the scar that it left on his self-esteem, "I still feel the prejudice, whenever I go through a door. I expect to be rejected, even when I know there is no prejudice there."[6] Throughout his life, César did everything he could to include others, so that they did not feel like outsiders.

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Photo from the National Archives

"We Cater to White Trade Only" in a store or restaurant window.

César grew up in a time when Mexican American youth were trying to

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distance themselves from the mainstream. Many Mexican American teenagers adopted the *pachuco* or zoot suit. It usually consisted of a long suit coat with trousers that were pegged (tapered) at the cuff, draped around the knees with deep pleats at the waist, and a low-hanging watch chain. This style of dress became their symbol of individuality. Unfortunately, many other Americans, especially those in the armed forces, saw these *pachucos* as anti-American. During a brief period in Los Angeles, in 1943, a series of Zoot Suit Riots occurred when American servicemen went around beating up Zoot Suiters In his book Up From Mexico, Carey McWilliams (who was an eyewitness) describes a scene during the Zoot Suit Riots:

> ***Marching through the streets of downtown Los Angeles, a mob of several thousand soldiers, sailors, and civilians, proceeded to beat up every zoot-suiter they could find. Pushing its way into the important motion picture theaters, the mob ordered the management to turn on the house lights and then ranged up and down the aisles dragging Mexicans out of their seats. Streetcars were halted while Mexicans, and some Filipinos and Negroes, were jerked out of their seats, pushed into the streets and beaten with sadistic frenzy.***[7]

César, like many other Mexican American youth, wanted to escape this world. For many Mexican American men, the only way to escape life in the *barrio* or the fields was to join the military. César joined the Navy when he was seventeen. He served in the Navy for two years during World War II, then rejoined his family in the fields. However, he was no longer a teenage boy; César was fully ready to become a grown-up in terms of family and union activity.

In 1948, César Estrada Chávez married Helen Fabela. César and Helen were partners in marriage and work. Helen quietly supported César in his efforts and provided stability for the family while César was working tirelessly for the cause of the migrant workers. Between 1949 and 1958, Helen and César had eight children. Helen helped to support the family by working in the fields, since César was not paid very well for his work. Helen's strength can be seen in her response to César as he was preparing to start his own union. César was concerned that his new venture would be too hard on Helen. Her memory: " ... it didn't worry me. It didn't frighten me ... I never had any doubts that he would succeed." [8] Helen knew that together they would be able to face whatever life threw at them.

Chapter 5: *La Causa* (The Cause)

"It is possible to become discouraged about the injustice we see everywhere. But God did not promise us that the world would be humane and just. He gives us the gift of life and allows us to choose the way we will use our limited time on earth. It is an awesome opportunity."

César E. Chávez

The importance of a union was obvious to César as he was growing up and working the fields. Migrant workers tried to unite in order to get better pay and better working conditions through unions. Most migrant workers wanted better pay for the amount of produce that they helped harvest, fairer treatment on the part of labor contractors, and insurance for accidents. They even had to petition in order to get outhouses and accessible drinking water in the fields.

For the companies, these demands cost money—so they did everything they could to avoid paying. Many companies felt that if they gave in to any of the demands by a group of workers, then they would have to meet other demands, as well. Even small improvements would cost a lot of money since they involved thousands of workers and large amounts of land. In addition, many companies felt that the workers' demands would never be satisfied, so why start on a road that cost money and had no end. So, instead of helping the workers, the majority of companies employed tactics to beat the unions. They asked the courts to prevent the unions from boycotting or picketing. They hired "goons" from other parts of the valley to come in and beat up strikers. They brought in undocumented foreign workers to help to replace picketing workers. They had the police come and arrest the strikers for causing disturbances. Finally, they used the media to make the strikers seem violent and un-American. Since there was anti-communist feeling throughout the country, the companies tried to make the union leaders appear to be anti-American socialists and communists. This is known as "red-baiting" since many communist countries adopted a red flag, the color red will many times represent socialism or communism. People who use red-baiting hoped that the "red" label would cause people to reject the strikers. The red-baiting of César would continue throughout the 60s and 70s. FBI files were kept on César and other leaders of the UFW during these years.

César had a number of people as role models for his union activity. The first was his father, Librado, who joined many unions while César was growing up. Another was Ernesto Galarza, who organized many of

the strikes during the 1940s in which the Chávez' family participated. Galarza later served as an advisor to César as he began to form his own union's leadership. However, his first taste of what it meant to be an organizer was given to him by a Catholic priest. Father Donald McDonnell decided that the physical needs of the migrant workers needed as much nourishment as their spiritual needs. He set about to teach some of the migrant workers about organizing themselves to improve their conditions. He taught them that organizing and bettering themselves went along with the teachings of the Catholic Church. In César, Father McDonnell found a friend and assistant. Father McDonnell saw a lot of potential in César and encouraged him to read. One of the readings that César took on was the Life of Gandhi by Louis Fisher. This book made a deep impression on Chávez and he took the teachings of Gandhi quite seriously, as he would later demonstrate.

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Chapter 6: *Entrenando* (The Power of Organizing)

"When you have people together who believe in something very strongly—whether it's religion or politics or unions —things happen."

César E. Chávez

Through his association with Father McDonnell, César met another man who would strongly influence his life: Fred Ross. While the migrant workers plight was not well known outside of California and Texas, the plight of the inner city Latino was at least given some attention. Fred Ross represented the Community Service Organization whose mission was to help train community leaders to change their own communities. Ross was sent to set up chapters of the CSO throughout California. In his travels Fred asked Father McDonnell if he could recommend some local Mexican Americans to train. César was on the list Father McDonnell provided. After a two hour meeting Fred Ross wrote in his diary, "I think I've found the guy I'm looking for." César ended up volunteering, then working, for the CSO from 1952-1962.

César quickly learned how to become an organizer through his involvement with the CSO. He started out as a volunteer helping with voter registration. He was soon promoted to chairman of the CSO voter registration drives. César and his friends signed up so many new voters that they were soon challenged. He was accused of being a communist and was red-baited in the local papers. When César would not back down, he started gaining sympathy and support from neighboring citizens. César quickly recognized the importance of standing his ground even when outnumbered and out-spent. He learned that with time people would recognize the a just cause and support it. César continued to volunteer for the CSO and learned many other valuable lessons, one of which was the importance of helping others in order to establish a bond with them. He later said: "Once you helped people, most became very loyal. The people who helped us ... when we wanted volunteers were the people we had helped." [9] Eventually, Fred Ross was able to hire César as a full-time worker for the CSO, at $35 a week. It is interesting to note that for all his fame and hard work, César Chávez, throughout his life, never made more than $6,000 a year.

César became a force within the CSO—his personal experiences and

labor training having prepared him to be an effective organizer. In 1958, he got involved in a farm worker's dispute in Oxnard. César first ordered a sit-down strike in the fields to challenge negative hiring practices by the growers. He also organized the first of many boycotts against the merchants who are selling the product. Chávez also made sure the workers kept meticulous records so that he could use the records to prove what had really happened (instead of relying on hearsay). In addition, the workers picketed meetings, filed formal complaints with the government, and marched with a banner of the Virgin de Guadalupe. It was in Oxnard that César saw it all come together. The use of boycotts, marches, religious images, and political lobbying became associated with César in later years, but it began at Oxnard. The Oxnard experience also taught him that the workers needed to establish formal contracts with the growers in order to keep their hard fought gains. He knew that without a formal union contract, the growers would be free to go back to their usual practices. He felt that the CSO needed to form a union. However, the CSO leadership disagreed with César's attempts to start one.

César continued working for the CSO and, in this capacity, came to see the problems that urban minorities were suffering. Life in the cities for minorities had its own set of challenges and César never forgot that all people needed to be helped. He worked for the CSO for three more years and came to gain many valuable political friendships through his work. One of these early associates was Dolores Huerta, who would one of César's strongest supporters. Still, his heart was with the migrant worker. The CSO felt that its mission was in the cities; César felt that his was in the fields. In one of many acts of conscience, César decided to do what he felt was the best thing for the migrant workers. He resigned from the CSO and decided to organize farmworkers.

Chapter 7: *Sí, Se Puede* (Yes, it can be done)

"We are tired of words, of betrayals, of indifference ... they are gone when the farm worker said nothing and did nothing to help himself ... Now we have new faith. Through our strong will, our movement is changing these conditions ... We shall be heard."

César E. Chávez

From the (United Farm Workers') (UFW's) very beginning, César's base was Delano, California. It was in Delano that César set up his first headquarters. He chose Delano because there was a year round farming community and because César's brother Richard lived there and could help out. From Delano, California, the Farm Workers Association was born in 1962. He set about to organize a strong union, knowing that it would be a while before he would have enough of a membership to be effective. He traveled from camp to camp passing out questionnaires and meeting with the workers so that he would know what their needs were.

The first order of business was directly helping the workers. With the help of his brother Richard and the union's membership, César opened up a small credit union to help the workers weather financial problems. He opened up his home to to farm workers and many would travel to Delano to tell César of the hardships they encountered. Like his mother's house, the Chávez home was open to all who needed it. Slowly, César started recruiting other leaders to help him. The Reverend Jim Drake, of the California Migrant Ministry (CMM) started working with César and he was able to bring an established ecumenical (many faiths) movement with him. The CMM was made up of Protestant leaders committed to helping the farm workers in the fields. The relationship of these ministers to the workers was very moving to César. He pleaded with the leadership of the Catholic Church to send more priests to the fields to minister to the needs of the workers. Though César was a Catholic, he always believed that the movement should include all others, regardless of race, creed or religion. For the remainder of his life César had strong ecumenical support. César also recruited his cousin Manuel to help (throughout his life César relied on his family to serve as his advisors). César was also able to convince Dolores Huerta to join him once again.

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Photo by Manuel Echavaria

Farm workers gather at the Santa Maria United Farm Workers Union Hall in the early 1970s.

It was now time to formally establish the association. On September 30, 1962 the new association, the National Farm Workers Association was established (it later became known as the United Farm Workers). Chávez was elected President, Dolores Huerta and Gilbert Padilla vice-presidents, and Antonio Orendain, secretary-treasurer.

It was at their first mass meeting that the powerful flag of the union was unveiled. The black eagle and red and white flag became a rallying image for the union and Mexican Americans throughout the United States. That night, Manuel Chávez explained the symbolism behind the flag: The black eagle signified the dark situation of the farm worker. The white circle signified hope and aspirations. The red background stood for the hard work and sacrifice that the union members would have to give. They also adopted an official motto, "*Viva la Causa*" (Long Live Our Cause). Union opinions would be spread through its newspaper "*El Malcriado*" (the unruly one).[10]

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Photo by Oscar Castillo, Courtesy of César E. Chávez Foundation

César and farm workers man the picket line while striking a grower.

Once the union was well established it begun a series of strikes that would give César national prominence. The workers came to trust César because he managed to help them help themselves. In a news interview with Wendy Goepel, César commented on his commitment to empowering workers. She paraphrased some of his words during the interview as follows:

> **"A Union must be built around the idea that people must do things by themselves, in order to help themselves. Too many people, César feels, have the idea that the farm worker is capable only of being helped by others. People want to give things to him. So, in time, some workers come to expect help from the outside. They change their idea of themselves. They become unaccustomed to the idea that they can do anything by themselves for themselves. They have accepted the idea that they are 'too small' to do anything, too weak to make themselves heard, powerless to change their own destinies. The leader, of course, gives himself selflessly to the members, but he must expect and demand that they give themselves to**

the organization at the same time. He exists only to help make the people strong."

This empowerment was the goal of the UFW. The union had many successes and failures toward this end in its early stages, but its greatest test would come with the Delano Grape Strike that started in 1965.

Chapter 8: *La Huelga* (The Strike)

"We are going to pray a lot and picket a lot."
"There is no such thing as defeat in nonviolence."
"I am convinced that the truest act of courage, the strongest act of manliness is to sacrifice ourselves for others in a totally nonviolent struggle for justice."
César E. Chávez

The Delano Grape Strike grew from a small strike to one of national importance. It began with a Filipino organization known as the Agricultural Workers Organizing Committee (AWOC) who asked the NFWA to support their strike. Chávez agreed and spent the next days campaigning among the workers to support the strike. César saw an opening to accomplish something major with this strike. A large meeting was scheduled for September 16 (Mexico's Independence Day). Though there were mostly Mexicans and Mexican Americans in attendance, the hall also contained African Americans, Puerto Ricans, Filipinos, Arabs and Anglo Americans. [11] After a spirited speech by César, all those attending voted to join the strike. The *Huelga* (strike) had begun and it involved an area of more that 400 square miles. Soon, the strike took on the look and feel of most other major farm strikes. The ranchers brought in strikebreakers and harassed the picketers. They also tried to intimidate the picketers with shotguns and dogs. They sprayed chemicals on the picketers and had the police harass them. However, the majority of farm workers remained committed to the strike.

On the union's side of the strike, César preached a call for nonviolence. César recognized the spiritual and political power of nonviolence from his studying of Gandhi's struggle in India and that of the Reverend Martin Luther King Jr. in the United States. César saw the sympathy that nonviolent measures gave to the African American community as it struggled with authorities in the South. Many saw César's movement as an extension of the nonviolent civil rights movement of the previous decade. It was César's call for nonviolence that convinced so many to support his political actions and boycotts. César Chávez and Martin Luther King, Jr. were symbols of a nationwide movement for civil rights. Though the majority of César's actions were intended specifically for the migrant farm worker, he was also concerned about the plight of all people—especially those that were disenfranchised—much like Dr. King before him.

As more and more people came to support his strike, César began

getting more national attention. César took his message to college students throughout California and the students supported him. Large unions like the United Auto Workers lent their support. Soon came the media. A national TV special, "The Harvest of Shame" showed America the miserable working conditions that the migrant workers had to endure. Reporters from all over the country started coming to Delano to interview César and other union officers. But the highpoint of the strike was still coming.

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Photo by Cathy Murphy, Courtesy of United Farm Workers

1000 Mile March from Santa Maria to Salinas during the summer of 1975.

César planned a march from Delano to Sacramento in March 1966. The reason for the march to Sacramento was to get the support of the Governor of California, Edmund "Pat" Brown, while also getting increased exposure to the union's cause. It was called a pilgrimage because it was as much a unification effort as it was a protest march. César marched the entire way, gathering more supporters the farther

he went. The march was a procession of many nationalities, all fighting for the same cause. They carried the banners of the union, the flags of the United States and Mexico, and a flag with the image of the *Virgin de Guadalupe*. As the march came closer to Sacramento, César was called to an emergency meeting with the head of the grower's association. The owners conceded to the demands of the Union. The farm workers had won. It was the first union contract between growers and a farm workers' union in United States' history. The owners caved-in under the pressure they were receiving from citizens, buyers, and even workers from other areas that supported the strike. A few days later the marchers all celebrated on the steps of the State Capitol. The Governor was not around to greet them but it did not matter; they had won what they had started out for: a real and long-lasting contract. They did it in a spirit of nonviolence and co-operation among people of different races and different religions. It was truly a people's victory. Though they had achieved their goal, the struggle for continued contracts with other grape growers would remain for many years to come.

Chapter 9: *Problemas y Ayuda* (Problems and Help)

"You are never strong enough that you don't need help."

César E. Chávez

For the next decade, the UFW continued to fight for migrant workers' rights with the grape growers. They continued to struggle to obtain union contracts with growers. In each action, César and his staff employed the same tactics of boycotts, marches, religious images, and political lobbying. There were also many heated fights for the workers themselves between the Teamsters Union and the UFW. The Teamsters are a national union with millions of members. They fought the UFW for contracts with the growers. The UFW did not want the teamsters to represent the migrant workers because they felt the Teamsters were signing contracts that favored the growers. They felt that the Teamsters did not understand the needs of the workers in the way that the UFW did. For their part, the Teamsters believed that they would be able to use their large union to offer security and a large union's strength to the workers. The battles for representation of the workers were almost as bitter as those between the growers and the UFW. In the end, the UFW was able to win the majority of battles for representation. These victories came from the combined leadership of César and his close associate, Dolores Huerta.

No biography of Chávez's life would be complete without mentioning his lifelong friend and political ally, Dolores Huerta. Dolores and César worked so well together that it is difficult to separate one from the other in terms of importance to the union. Dolores worked both behind the scenes and as an outspoken and fiery leader. Dolores was a keen organizer and was responsible for much of the policymaking and legislative activity. She wrote speeches, organized rallies, put in countless hours to make sure that events would be successful. She also worked hard to make sure the daily operations of a union were taken care of. The members of the union respected her views and were willing to follow her leadership. She was a powerful woman who helped the migrant workers to see the benefits of uniting under a common cause.

Like César, Dolores did not draw lines based on race or religion. She looked for the ability that each individual could bring, regardless of his or her background. One important dimension that she brought to the

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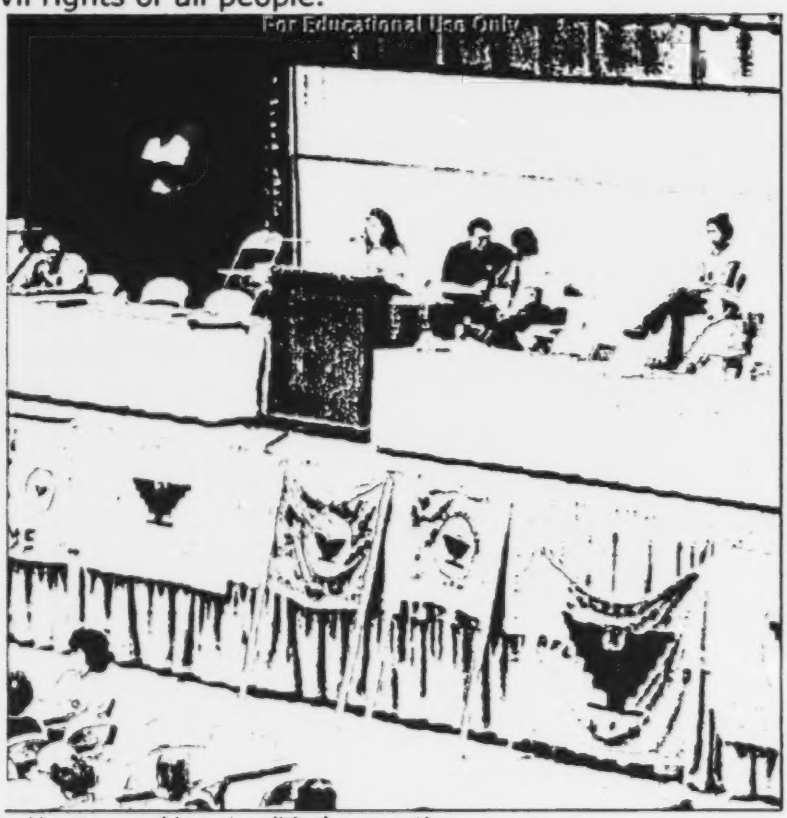
cause was the importance of treating women as equals. She personified what she hoped society would someday allow: women to be individuals valued for accomplishments. She believed that all people, and each person, have the potential to succeed. She was very influential in helping people achieve success and, therefore, the ability to direct their own lives. The issues and organizational efforts attributed to the UFW are a result of Dolores, César, and other union leaders working together. It would be unfair to attribute all the success to just César because there were many others working together to ensure the success of the movement.

Dolores worked alongside César for more than 30 years. She continued her fight for equality through the 1980s and 1990s. In 1988, she was hospitalized after being beaten by a San Francisco policeman during a nonviolent protest rally. She was taken to the emergency room where she was diagnosed with a ruptured spleen and broken ribs. Tapes of the rally showed a policeman severely beating her while she was complying with their demands to back away from the police line. Dolores, like César and Dr. Martin Luther King, Jr. was champion for the civil rights of all people.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Dolores Huerta speaking at political convention.

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Chapter 10: *Tiene La Lumbre Adentro* (He has the light inside)

"There are many reasons for why a man does what he does. To be himself he must be able to give it all. If a leader cannot give it all he cannot expect his people to give anything."

César E. Chávez

During many of the labor struggles that took place after Delano, César began using "the fast" as a way of protesting and speaking up for the injustices that were occurring. A fast is when someone chooses to abstain from eating for a period of time. Sometimes people will go on a water fast which means they will go without eating but will continue to drink water. César went on many hunger fasts throughout his life in order to bring attention to important events.

For César, the fast was as spiritual as it was political. César prepared for his fasts by praying and meditating. He often began his fasts without telling anyone, since it was a very spiritual endeavor. Throughout his life, César saw the fast as a spiritual action that would help him overcome his own weaknesses, as well as a force to gather continued support from others. César saw that he could not do all of this work by himself so he hoped that by sacrificing himself he would be able to enlist support from a variety of sources. It is important to remember that, though spiritual, the fasts were also a very effective tactical weapon. They brought national attention and support from millions. People saw a man willing to sacrifice himself in ways that they would not be willing to sacrifice. As a result, they supported him in ways that they could, such as boycotting. Though César's fasts were politically motivated, it does not mean that they were insincere. They were both. He once said of his fasts, "The fast is a very personal spiritual thing, and it is not done out of recklessness. It's not done out of a desire to destroy yourself, but it's done out of a deep conviction that we can communicate with people, either those who are for us or against us, faster and more effectively spiritually than we can in any other way." [12]

In 1968, César went on a 25-day fast that brought national attention to *La Causa*. The point of his fast was to bring attention to the principle of nonviolence. During one tense strike, some of the members of the UFW wanted to retaliate for violence that was being

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used against them. César pleaded with the membership to remain committed to the principles of nonviolence for which he and the union stood. 1968 was a turbulent year and it was difficult to convince people everywhere that violence was not the answer to their problems. César did not want this attitude among the union so he told the union leadership that he was going to fast until the members "made up their minds that they were not going to be committing violence."[13] César knew the importance of this fast. He knew he would have to get the attention of many in order for the fast to have an influence on them so he moved into a storage room at the union's headquarters. All he had was a small cot and a few religious articles. Soon hundreds were visiting him and holding mass with him on a daily basis. They knew that César was fasting to help them and to bring attention to their needs, not his. César rarely left the small room, but the union was continuing in its work and César was called to testify before a judge about some of the union's activities. Thousands surrounded the courthouse to offer César their support, since they knew that he needed it in his weakened state. As Chávez struggled to offer testimony, the media began to see the news-worthiness of covering a man so sincere in his efforts that he continued to defend what he believed in even though he was starving himself. Soon, his fast became a national event. Letters of support came from all over the country. Leaders like Martin Luther King, Jr. and Robert Kennedy sent him encouragement. The entire country became aware of what César stood for: nonviolence, unity, and *La Causa.* César decided to end the fast after 25 days. The fast ended with an outdoor Roman Catholic Mass. Although too weak to stand or speak, César had a friend read a message that César had written earlier. It expresses his powerful spiritual reasons for his fast. It read:

> **"Our struggle is not easy. Those that oppose our cause are rich and powerful, and they have many allies in high places. We are poor. Our allies are few. But we have something the rich do not own. We have our own bodies and spirits and the justice of our cause as our weapons.**
> **When we are really honest with ourselves, we must admit that our lives are all that really belong to us. So it is how we use our lives that determine what kind of men we really are. It is my deepest belief that only by giving of our lives do we find life.**
> **I am convinced that the truest act of courage, the strongest act of manliness, is to sacrifice ourselves for others in a totally nonviolent struggle for justice. To be**

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a man is to suffer for others. God help us to be men."
César E. Chávez

By 1969 Chávez could command a national stage for *La Causa*. The efforts of the California growers to circumvent the boycotts of specific labels led the union to ask for a national boycott of all table grapes. Grapes became a national symbol of farm worker exploitation and soon people throughout the nation were choosing to boycott grapes. Volunteers began picketing supermarkets that sold grapes. Buying grapes became a moral issue. Many chose not to purchase grapes because they sympathized with the struggle. Others purposely bought grapes to show their support for the growers. However, most sided with the migrant workers and the boycott became a national issue. César was at the center of this movement and was even put on the cover of Time magazine on July 4, 1969.

In time, most of the major cities in America (and some in Canada) started refusing shipments of grapes since millions of pounds were rotting because so few people were buying them. As a result, on July 29, 1970 the majority of the grape growers in the region agreed to sign contracts with the union. The UFW had won. It took five years but the union finally achieved its goal of getting contracts with the large majority of growers. The union had won because it used solid union tactics in California; but also because it was able to get the support of millions throughout the United States. The battle of the grapes came to symbolize the power of Americans to unite for a common cause.

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Chapter 11: *Viva La Causa* (Long Live The Cause)

"It's amazing how people can get so excited about a rocket to the moon and not give a damn about smog, oil leaks, the devastation of the environment with pesticides, hunger, disease. When the poor share some of the power that the affluent now monopolize, we will give a damn."

César E. Chávez

Throughout the 1970s, César E. Chávez and the union continued to fight for the workers on the picket lines and in the political arena. In 1972, the UFW became an independent affiliate (partner) with a large national union—the AFL-CIO. This merger increased the power of the union. The union was also able to use its political muscle to defeat California Proposition 22 that would have taken away much of the political power that the UFW and other unions fought so hard to win. In 1975, the short handled hoe, which required the user to work in such a way that put excruciating pressure on his back, was finally outlawed because of the union's efforts. However, there were continued clashes with growers and with the unionization efforts of the Teamsters. Though Chávez had the support of many, he was not always able to persuade the politicians and voters to the goals of the UFW. Several California propositions went against his wishes. Government agencies, like the Agricultural Labor Relations Board in charge of labor relations, voted against the union's demands. Anti-farm labor politicians often appointed members of the Farm Labor Board. For César and the union, there were always victories followed by defeats, but the struggle continued. The UFW boycotts of lettuce and grapes would continue for years, though tied to a variety of different specific issues. Though they lost their share of battles, the migrant worker continued to be better off than before in areas where political pressure was maintained. Even in their losses, the union was at least able to bring up issues that would serve as rallying points in future negotiations. César's story is not one of always winning; it is one of always struggling for the good.

César continued his advocacy for the worker into the 1980s and 1990s. Though union membership fell during these periods, César continued to fight the good fight. This was especially true in terms of fighting against the heavy use of pesticides. In the 1970s, many growers did not want to negotiate with the UFW because it meant they

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had to respect the union's strong stance against heavy pesticide use. Other unions were willing to ignore the effects of the pesticides; not the UFW. In 1980, the UFW produced a movie, "The Wrath of Grapes" that showed evidence of the birth defects and high cancer rates the pesticides were causing. Many of the issues that César fought for in terms of pesticide abuses can be found in segments from a speech he gave in 1990:

> **"Many decades ago the chemical industry promised the growers that pesticides would bring great wealth and bountiful harvests to the fields ... What, then, is the effect of pesticides? Pesticides have created a legacy of pain, and misery, and death for farm workers and consumers alike ... These pesticides soak the fields. Drift with the wind, pollute the water, and are eaten by unwitting consumers. These poisons are designed to kill, and pose a very real threat to consumers and farm workers alike. The fields are sprayed with pesticides: like Captan, Parathion, Phosdrin, and Methyl Bromide. The poisons cause cancer, DNA mutation, and horrible birth defects. The Central Valley of California is one of the wealthiest agricultural regions in the world. In its midst are clusters of children dying from cancer. The children live in communities surrounded by the grape fields that employ their parents. The children come into contact with the poisons when they play outside, when they drink the water and when they hug their parents returning from the fields. And the children are dying ... "**[14]

César took his crusade against unsafe pesticide use around the U.S. He did everything he could, including fasting, to get support for his cause. In 1988, he went on a 36-day water fast; it was called a "Fast for Life." Once again, the nation took notice. Supporters rallied around César and put pressure on the companies that were using the strong pesticides. Many politicians and celebrities underwent 3-day mini-fasts to show their support for Chávez. Eventually, César's strength and determination won out and the growers listened to his concern and began reviewing their use of chemicals. César was still concerned about the use of pesticides before his death; he did not feel that the battle had been won.

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Photo by Ann Benson, Courtesy of El Malcriado

César with a group of students.

Chapter 12: *El Fin y El Futuro* (The End and a New Beginning)

"There's no turning back ... We will win. We are winning because ours is a revolution of mind and heart ... "
"In this world it is possible to achieve great material wealth, to live an opulent life. But a life built upon those things alone leaves a shallow legacy. In the end, we will be judged by other standards."

César E. Chávez

Chávez's concern for his people continued until the end of his life. He continued to organize political action into the early 1990s. He continued to coordinate strikes and spoke at rallies and colleges, continually spreading the message that the battle for human rights and human safety was not yet over. He battled in the Courts, as growers tried to use legal loopholes like switching ownership rights to void previous contracts with the union. He went from town to town trying to convince consumers not to eat grapes until grapes were pesticide free.[15]

César's body finally gave out in April, 1993. When he died in his sleep, of natural causes, he was in the middle of defending the union in a court action. He was sixty-six years old. His funeral took place on April 29, 1993. More than 30,000 people came from all over the United States to pay their last respects. In his funeral mass, Cardinal Roger M. Mahoney called Chávez, "a special prophet for the world's farm workers."

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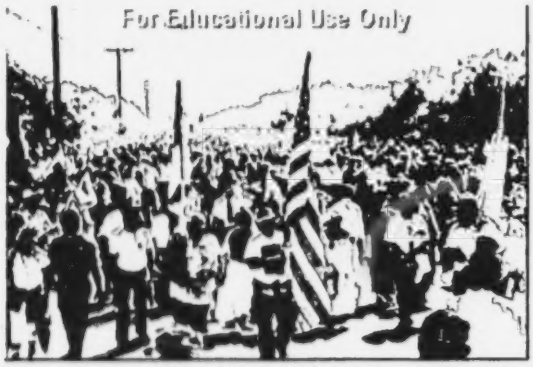

More than 30,000 mourners marched behind his plain pine casket to pay their respects to César. *Photo Copyright © Jocelyn Sherman*

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César is buried at the UFW's California headquarters at La Paz and his influence continues to be felt.

In 1994, César Estrada Chávez was posthumously awarded the Presidential Medal of Freedom, the United State's highest honor for nonmilitary personnel. It was accepted by his wife and long time partner, Helen F. Chávez. During the ceremony President Clinton said of Chávez:

> **"Born into Depression-era poverty in Arizona in 1927, he served in the United States Navy in the Second World War, and rose to become one of our greatest advocates of nonviolent change. He was for his own people a Moses figure. The farm workers who labored in the fields and yearned for respect and self-sufficiency pinned their hopes on this remarkable man, who, with faith and discipline, with soft-spoken humility and amazing inner strength, led a very courageous life. And in so doing, brought dignity to the lives of so many others, and provided for us inspiration for the rest of our nation's history."**

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César's wife, Helen, poses with President Bill Clinton, Hillary Rodham Clinton, and others after the White House Ceremony during which she was presented César's Presidential Medal of Freedom. *Photo Courtesy of César E. Chávez Foundation*

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Chapter 13: The Legacy of César E. Chávez

United Farm Workers

In 1993, Arturo Rodriguez succeeded César Chávez as President of the UFW continuing the fight for social and economic justice for farm workers and Latinos. Through education and union organizing, the UFW continues to improve living and working conditions for farm workers and other workers. Since kicking off a new field organizing campaign in 1994, a year after Cesar's death, farm workers—mostly in California—have voted for the union in 21 elections and the UFW has signed 25 new, or first-time, contracts with growers.

These employer-employee partnerships include a contract with the nation's largest berry employer, Coastal Berry Co., covering 750 Ventura County strawberry workers; a contract with long-time UFW adversary, Gallo Vineyards, covering 450 wine grape workers, the first contract in 27 years; and an agreement with Bear Creek Co., America's largest rose producer, covering 1,400 rose workers. Successes outside California include recent pacts with Chateau Ste. Michelle, Washington state's biggest winery, and Quincy Farms, the U.S. southeast's largest mushroom producer in the state of Florida.

CECF: César E. Chávez Foundation

In 1993, César's family and friends established the César E. Chávez Foundation to educate people about the life and work of this great American civil rights leader and to engage all, particularly youth, to carry on his values and timeless vision for a better world. The Foundation pursues its mission of education through programs such as the César Chávez Service Clubs, soon to be implemented in high schools across the country, the development of the César E. Chávez Education and Retreat Center, the development of curricular materials on César's values and principles, and scholarships for students.

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[1] _____. "Education of the Heart—Quotes by César Chávez." From the UFW Web site. All chapters will begin with quotes from this Web site.

[2]Griswold Del Castillo, page 5.

[3]Griswold Del Castillo, page 5.

[4] Griswold Del Castillo, page 6.

[5] Griswold Del Castillo, page 12.

[6] Griswold Del Castillo, page 13.

[7] McWilliams, page 247.

[8] Griswold Del Castillo, page 33.

[9] Griswold Del Castillo, page 27.

[10] Griswold Del Castillo, page 37.

[11] Griswold Del Castillo, page 43.

[12] Griswold Del Castillo, page 121.

[13] Griswold Del Castillo, page 85.

[14] "Address by César Chávez" Pacific Lutheran University, March 1989

[15] Ferriss and Sandoval, page 247.

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